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THE MOST REVEREND JOHN GREGORY MURRAY, S.T.D.

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Foreword

THE story of the St. Paul "Liturgical Week" which is elaborated in these pages is a document of more than passing interest and importance. It vividly portrays the progress and vitality of the liturgical revival in the United States. Together with its companion-volume issued last year, which recorded the inaugural national "Liturgical Week" held in Chicago, it will be of permanent historical value. Far more important will be its contribution as an authoritative stimulus to Catholic interest in the liturgy, which is the praiseworthy aim of the national "Liturgical Week." The scholarly papers read at St. Paul, the sermons on liturgical themes delivered by distinguished prelates, and the transcript of discussions from the floor, all form a rare treasury of inspiration and information, happily available to both layman and cleric, in this important phase of Catholic life and action.

The appearance of such a volume at this critical period in our history may be considered almost providential. The battle now rages, physically as well as ideologically, between Christian and anti-Christian forces. In its final issue it may well be that the spiritual values represented in Catholic liturgy will have played no little part in sustaining us, and in bringing us safely through the valley of the shadow to victory and peace in Christ Jesus. For it is the liturgy that brings Him to us "in wondrous yet true ways," showering us with His light and grace, elucidating for us His blessed doctrines of salvation.

The message contained in these pages is still more timely since it reflects so intimately the desires of our Holy Father, Pope Pius XII. In a recent Instruction of the Sacred Congregation of the Council, our beloved Supreme Pontiff expressed his urgent wish that all pastors of souls should "immediately teach the faithful concerning the nature and excellence of the Sacrifice of the Mass, — so that they may be one in mind and heart, in faith and charity, with the priests celebrating Holy Mass." The topical theme of the following pages, "The Living Parish: one in Worship, Charity, and Action," is in happy accord with the papal Instruction. It is therefore the more deserving of thoughtful study.

It is devoutly to be hoped that *National Liturgical Week 1941* will reach a wide circle of readers. An intelligent grasp of liturgical truth by every Catholic, and a constant devoted application of that truth to actual practice, will go far to "restore all things in Christ" which has been the constant aim of the twentieth century Popes. It

may indeed be our hope that such will contribute to the early establishment of Christ's Peace among nations, and to the fuller revelation of His Mystical Body in all its splendor and perfection.

✠ John B. Peterson,
Bishop of Manchester.

February 10, 1942
Feast of Saint Scholastica.

Editor's Preface

THIS second volume recording the Proceedings of a national Liturgical Week comprises, like last year's edition, three different sorts of material: sermons and prepared lectures delivered at the gathering, digests of the discussions, and miscellaneous data added for the convenience of the reader. The prepared talks appear exactly as given during the Week, with a few minor editorial changes; whereas the discussions have undergone considerable condensation from the stenographic transcript, although great care has been exercised to preserve their original content and flavor.

On behalf of the publishers, the Benedictine Liturgical Conference, the Editor takes this occasion to thank the many individuals whose generous and efficient cooperation brought about the happy success of our Liturgical Week in St. Paul. In particular, our gratitude goes out to our gracious Patron, Archbishop Murray, for the warmth and sincerity of his encouragement; and also to the various speakers and discussion-leaders, to Father Busch and his efficient Local Committee, to Bishop Peterson of Manchester, N. H., who kindly furnished the *Foreword* to this volume; and finally, to the Very Reverend Lawrence O. Wolf, Rector of the St. Paul Seminary, the Sisters of St. Joseph at St. Joseph's Hospital, and the staff at the Catholic Youth Center, all of whom willingly cooperated in providing hospitality and office-space for the Executive Secretary and his assistants in St. Paul.

And on his own behalf as Executive Secretary of the Liturgical Week, the Editor desires to record the debt of gratitude he owes his religious superiors, for their generosity in allowing him to devote time and energy exclusively to the task in hand; likewise to the Right Reverend Abbots of the Benedictine Liturgical Conference, for their sympathetic fostering of this important enterprise, particularly Abbot Patrick O'Brien of St. Mary's Abbey, Newark, N. J., for his continued generosity in maintaining our central headquarters, and Abbot Bertrand Dolan of St. Anselm's Abbey, Manchester, N. H., who together with many members of his community, rendered valuable assistance in the actual production of this volume.

THE EDITOR.

Opening Assembly

Evening — October 6

THE SESSION was called to order by the Rev. William Busch, active chairman, who introduced the Rt. Rev. Alcuin Deutsch, O.S.B., honorary chairman. The meeting proceeded as follows:

ACTIVE CHAIRMAN: Our honorary chairman, the Rt. Rev. Abbot Alcuin Deutsch of St. John's Abbey, President of the Benedictine Liturgical Conference, will open our meeting with prayer.

(*Prayer*)

ACTIVE CHAIRMAN: Your Excellency, Right Reverend and Very Reverend Fathers, Dear Sisters and Dear Brethren in our Lord: We are assembled for the sessions of our Second Liturgical Week. To those of you who did not attend the first Liturgical Week in Chicago a year ago, I may say that our dearest desire is that you may experience something equal to what we experienced at that time. Then you will understand why at this moment I greet with extraordinary affection those who were gathered on that occasion, and now are met again, in the same strong spirit of Christian fellowship, to continue what was so well begun a year ago. There were those at our Chicago meeting who had attended many conventions and who declared that the Chicago Liturgical Week was a unique experience. We agreed that it had a character that is best described by the word *pentecostal*. For, while all good Christian action is blessed by the Holy Spirit, we felt that special graces had been poured out upon us.

The proceedings of our Chicago conference have been published in a volume which is on sale and which has been reviewed in our Catholic periodicals. Let me quote a few words from a European paper, the *Catholic Herald* of London, England. The reviewer says, writing in the issue of June 27, 1941:

> "Here in Britain we have been dabbling in a liturgical revival for more than a century. How is it that these American Catholics have been able to achieve such startling results in less than a quarter of a century, leaving us miles behind?"

I think that the reviewer does less than justice to his own country, but evidently he thinks well of the Chicago Liturgical Week.

We urge you to attend all the sessions if possible, for there is one general theme to be developed throughout the entire week, and you will derive more profit if you can manage to keep the continuity of the whole series of papers. Each paper, lasting about a half-hour, will be followed by a discussion lasting approximately the same amount of time. The discussion is open to all, but, in order to control the allotment of time, we have a discussion leader for each paper who will open and guide the discussion and eliminate any matter that may not be pertinent. Incidentally, our meeting in

Chicago was noted for its animated discussions into which the laity entered as freely as the clergy.

The following statement, quoted from the resolutions adopted at the conclusion of the Chicago Liturgical Week, should be repeated here before we begin the session of our present Liturgical Week.

> "This assemblage desires publicly to record its understanding of the purposes of the LITURGICAL WEEK, as already explained by its promoters, to wit: that it is designed primarily to serve as a representative national forum in which liturgical leaders can discuss their problems, exchange ideas and generally act to coordinate effort toward a common goal. It is only a forum, and has not been conceived as a body competent to recommend or propose liturgical reforms or to suggest laws for liturgical practice. It is solely an advisory body, and clearly understands that any changes or recommendations regarding liturgical practice should emanate from the proper ecclesiastical authorities in the place where the gathering is held." *

In the Chicago Week our concluding and summarizing address was by Father Benedict Ehmann of St. Bernard's Seminary, Rochester, N. Y. As he summarized for us then, he will this evening resume the general theme in our keynote address. But first, we are going to establish an even closer connection with our conference of last year, by calling for some remarks from the general chairman of the Chicago Liturgical Week, Msgr. Morrison, Rector of the Holy Name Cathedral in Chicago. This is a proper moment for us to express to him our hearty thanks for all that he did for us on that occasion. I was in position to know how constantly and at all points he was ready at our service, and you know how he sustained the fine spirit of the conference from its first session to the last one.

We may also take this occasion to express our deep gratitude to one who was to have been with us this evening, and who will be with us tomorrow, the Most Reverend Patron of the Chicago Liturgical Week, His Excellency, Archbishop Stritch of Chicago. His celebration of the Pontifical Mass and his words of blessing and encouragement brought to its close our First Liturgical Week. He will be with us tomorrow and will speak at the Dialogue Mass in the Cathedral at eight o'clock. I am sure that all of us who are here, and others who may know of our program, will assist at the Dialogue Mass tomorrow and be instructed in regard to our purposes by the Archbishop of Chicago.

But if we must wait until tomorrow to hear from him, we need wait no longer to hear from the Rector of the Cathedral of Chicago. And so, with great pleasure, I present Msgr. Morrison.

MSGR. MORRISON: It is a great pleasure to come to St. Paul so shortly after the great inspiring Eucharistic Congress of last June (even though it was a little bit wet) and to gather here in the same mood and spirit of pious recollection that was engendered at that time under the direction of the Ordinary of this Archdiocese.

It is only natural, too, that the baby that was born in the basement (some call it the Cathedral Auditorium) of our school last year in Chicago

* *National Liturgical Week 1940, p. 233.*

should now, on its first birthday and for its first party, come into this more beautiful and genteel hall in St. Paul. There has always been a great friendship between Chicago and St. Paul. Some have even tried to make rivalry out of it, but that was before our time. If rivalry it was, this has developed into a solid friendship.

So as the outgoing chairman, may I express at this point our sincere appreciation and gratitude to you, Archbishop Murray, for your sponsoring of us, for taking us in while we are still in swaddling clothes, and for thus showing your confidence in us, and that you are not afraid of our turning out to be a crowd of irresponsible faddists (as one of the reviews seemed to hint) who come up here and disrupt this great archdiocese. However, lest your Excellency, or His Excellency of Chicago, or some of the canon lawyers who are writing in our clerical reviews, should have any fear of our standing in the Church or of our competency as exponents of true liturgical doctrine, or lest we be put in the faddist class, intentional or non-intentional variety, let me now read to you a letter which I think should finally settle the matter:

SEGRETERIA DI STATO — DAL VATICANO, *August 21, 1941.*
Di Sva Santita
DA CITARSI NELLA RISPOSTA

Right Reverend and dear Monsignor:

The copy of the proceedings of the National Liturgical Week which you forwarded recently to the Holy Father was a source of deep paternal satisfaction to His Holiness Who has directed me to convey to you the expression of His grateful appreciation. He would also have me assure you, dear Monsignor, of His gratitude for the constant interest which you and your devoted helpers have manifested in this newest endeavour to bring American Catholics to a fuller understanding of the Liturgy of the Church and to a more intelligent participation in it. That the movement is meeting with success is clearly manifested in the reports and discussions of this first Liturgical Week.

In testimony of His paternal and benevolent interest and in pledge of copious heavenly assistance the Sovereign Pontiff cordially imparts to you, dear Monsignor, and to all those who have assisted in this great undertaking His paternal Apostolic Benediction.

I gladly avail myself of this occasion to offer my own congratulations on the success of the first Liturgical Week, and my appreciative thanks for your kindness in sending a copy of the report to me.

With sentiments of highest consideration and religious devotion, I am,

Sincerely yours in Christ,
(Signed) L. CARD. MAGLIONE

RIGHT REV. MONS. JOSEPH P. MORRISON,
Holy Name Cathedral,
730 N. Wabash Avenue,
Chicago

So with this outspoken encouragement from our Holy Father, and with His Apostolic blessing, together with the continued encouragement and sponsorship of our Hierarchy, we may go forward in our liturgical aim,

which is on the one hand, to de-emphasise those elements of religious practice which are less able to promote a deeper and firmer spirituality among our people; and on the other, to emphasise those elements which, in the liturgy, the Church herself has for centuries been trying to make us regard as the more important things.

So let us prepare now, beginning in St. Paul, and continuing in the years to come, to get ready even for our Silver Jubilee, at which, we trust, there will be no convention leader asking us to sing that maudlin song "God Bless America," nor need to make any similar sickly apology for our patriotism. For then, let us hope, we shall not only be able to demonstrate that God has blessed America, but also, reversing the process, we may behold a deepening and a broadening of this movement in our land that will enable us to arise as a nation and sing: "America, Bless God."

Active Chairman: Now that Msgr. Morrison has given us such an inspirational start, we are ready to enter into our general theme under the leadership of our keynote speaker. I present the Reverend Benedict Ehmann of St. Bernard's Seminary, Rochester, N. Y., who will speak on "The Living Parish."

THE LIVING PARISH

Rev. Benedict Ehmann

Our second Liturgical Week is opening up with a storm of thunder and lightning. I seem to remember that a very important religious function of the 19th century, significant for the rest of the church's history until the end of time, was accompanied by a frightful storm of thunder and lightning. It was the Vatican Council at which was proclaimed in St. Peter's the doctrine of the infallibility of the Holy Father in matters of faith and morals. A storm arose of such frightening proportions that it looked as if it were night-time outside, so they had to bring a candle to the Holy Father to have the script read and proclaim it as a doctrine of morals and faith for the whole Church. If there is any significance in that analogy, we will make the most of it. We will hope that our Liturgical Weeks are being influential in a very large and special sense, especially for the Church in America.

On the Feast of the Exaltation of the Holy Cross, three weeks ago, the proclamation of Jesus was read to the Church: "Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself" (John xii. 31, 32).

What the immediate future has in store for the world may not be Armageddon. But of one thing we may be sure: what we are passing through now is more than the usual conflict of power politics and economic domination. It is a "judgment of the world": it is a "wrestling, not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (Ephes. vi, 12).

Simplifying history, tracing causes and effects, is a slippery business, full of pitfalls. It needs better talents than mine. But it does not take profound genius to discern the main lines which have brought the world to its present bankruptcy.

Four centuries ago, the Christian world "emancipated" itself from the Church, divorced itself from the unity of the Body of Christ, separated its children from the communion of saints. The consequence was inevitable, for apostasy from the Church leads to apostasy from Christ, apostasy from Christ leads to denial of God, denial of God leads to the spoliation of man. Today, after four centuries, the men of the western world are prostrate in the depths, dispossessed, isolated, unaware of their own meaning. The dawn of the Renaissance, the noonday of the Enlightenment, have given place to the blackout of Total War.

"The axe is laid to the root of the trees" (Matth. iii, 10). The issue lies only with the radicals. The radicals of the left are girded and entrenched for the death-grip. Their power lies in social dynamism — the fusion of a social order which is the anti-Christian counterpart of that Mystical Body of Christ from which the world divorced itself four centuries ago. It is dynamic, fiercely zealous, world-wide, apostolic. Like the plain of dead bones in Ezechiel's prophecy, the dispossessed, the down-and-out, the depressed, the isolated, have been breathed upon by a fervent spirit, and galvanized into a solidarity which brings them power and an augury of resurrection.

Their phalanx confronts the future, certain of victory. The only power with dynamism sufficient to face it is that power of which its Founder said that "the gates of Hell shall not prevail against it." It, too, is dynamic, world-wide, apostolic, zealous. There is no danger that the Church will not survive this crisis. But there is grave danger that the generality of Catholics may fail the Church, and thereby fail the world of tomorrow.

"The crisis we are experiencing," Pope Pius XI said shortly before his death to the Cardinal Archbishop of Paris, "is unique in history. It is a world which must burst out of a crucible in which so many different energies are boiling. Let us thank God that He makes us live among the present problems . . . *it is no longer permitted to anyone to be mediocre.* (Italics mine.) All men have the imperative duty to remember that they have a mission to fulfill, that of doing the impossible, each within the limit of his activity, to ameliorate the lot of

humanity. It will be the honor of this generation, if it understands its mission, to have helped the world, in a religious spirit, to ameliorate its lot."

Only by being radicals of the right will Catholics have the dynamism to withstand the radicals of the left and to conquer the world for Christ.

It is not a crabbed judgment upon Catholic America to say that it lacks dynamism. Here and there we find vigorous movements which operate from the center of Faith. But there is not a concerted unity. If there were, we would sweep America by storm.

Consider: we have thousands of parishes, most of them adequately staffed and equipped; we have a parochial school system, quite likely unique in Christian history; we have high schools, colleges, universities; we have national societies, the Holy Name Society, the Sodality, the Catholic Students' Mission Crusade; we have a national radio program; we have a fairly extensive press; we have lectures, forums, conventions. Our churches are crowded: Masses all through Sunday morning, novenas and devotions through the week, impressive numbers at the confessional and the Communion Table. We say, "Everything's fine. What's wrong with that picture?"

But consider further: with all this personnel and set-up devotion, it would be reasonable to expect our country to be the most Christian nation in the world. In fact, it is anything but that. Nor is it a valid retort to say that it is slow work converting our hard-crusted Americans. The Greco-Roman world into which Christ's fishermen went without scrip or staff was just as hard-crusted.

The real test of Christian formation lies in the zeal and love it develops for God. If that zealous love of God is missing, the kind of love which enkindles the soul and makes it apostolic (a kind of love which is not characteristic of the average Catholic), then there must be something wrong in the ways we use to transmit its inspiring flame. We are allowing something to intercept the full power of the fire which Christ came to spread upon the earth.

Until we remove that obstacle, we will be mediocre, powerless to inspire apostolic zeal. It is the obstacle of relying on natural means to the detriment of the "one thing necessary" — a preoccupation with the Martha rôle of service to the impairment of the Mary rôle of "first things first," choosing the better part which shall not be taken away from her.

Let us put it this way: We have been working more *for* Christ than *in* Christ. But the whole point of the Christian mission is the "restoration of all things *in* Christ," not *for* Christ. Working *for* Christ, we have many means at our disposal. Working *in* Christ, we have only one means, "Jesus Christ and Him Crucified."

It was this radical distinction which gave leverage to the deliberations and the discussions of last year's Liturgical Week in Chicago,

the first ever held in the United States. The theme of the Conference was *The Living Parish*. It established the contrast between the *live parish*, working *for* Christ through the agency of many external activities, from bowling parties to Christmas baskets, and the living parish, working *in* Christ, centered around the altar of the Holy Sacrifice of the Mass, and radiating from there in Christ-filled action.

The *live parish* is superficial, on the circumference of the supernatural, with much of its activity wasted and unprofitable. The *living parish* is radical, fruitfully working from the center of the supernatural, conscious of its function "in Christ."

The Living Parish is a fulfilling of the Mystery of Christ. It is the Mystical Body of Christ in miniature. To understand this we will have to go, like true radicals, right down to the roots, with a prayer to the Holy Spirit on the way down.

All life comes from the Divine Father. From all eternity, the Father communicates His life to the Divine Son — the Word — who perfectly and entirely expresses the perfections of the Father. From this mutual communion between the Father and the Son proceeds Infinite Love, who is the Holy Spirit.

The Father, desiring to diffuse His goodness upon creatures, utters the *fiat* of their being in the Word, His Son. Each creature is chosen by the Love of God and is uttered by the Word of God.

To His human creatures God imparts a special likeness of Himself, endowing them with mind to know and express Him, and with wills to choose and love Him. He raises them also, by grace, to a sharing in His own life, by which they become His very children. When their sin forfeits that grace, and disbars them from their supernatural vocation, He ordains a restoration which is to be accomplished by the Word-made-flesh.

God becomes man. The Invisible is made visible. The Spiritual dons the robes of the material. Divine power works in human weakness. This is the Mystery of Christ, "hidden from eternity in God" (Ephes. iii. 9), manifested "in the fulness of time" (Gal. iv, 4).

In the Incarnate Word, the life of mankind is renewed, for He is "the first-born of every creature" (Col. i, 15), the Source of new life, the Head of a new race, the great High Priest, bringing the life of the Father to us, and bringing our lives to the Father.

By faith and Baptism, we become partakers of His Death and Resurrection, "dead unto sin, alive unto God, in Christ Jesus our Lord" (Romans vi, 11). In some intimate way beyond our fathoming, Christ's life is transfused into our life, so that we may exult with St. Paul, "I live, now not I, but Christ liveth in me" (Gal. ii, 20). "In Christ dwelleth all the fullness of the Godhead corporeally; and we are fulfilled in Him, who is the head of all principality and power" (Col. ii, 9–10).

It is this Incarnation of Jesus and this incorporation of ourselves

into Jesus that St. Paul refers to as the *Mysterium Christi*, the *Mystery* of Christ, a phrase which we are to interpret not as indicating something puzzling or beyond understanding, but rather as something hidden from material sight yet full of spiritual power. The classic text is in the great Apostle's letter to the Colossians (i, 26–28):

". . . the mystery which has been hidden from ages and generations, but now is manifested to His saints, to whom God would make known the riches of the glory of this mystery among the Gentiles, which is, CHRIST IN YOU, the hope of glory, whom we preach . . . that we may present every man perfect IN CHRIST JESUS."

The doctrine of the *Mysterium* teaches that Christ continues to live on in His Christians, not merely as a memory and an example, but as a life and a power. It teaches that the Incarnation did not have its term in Jesus' Resurrection and Ascension, but will be completed only when, at the end of the world, it receives its fulfillment (what St. Paul calls its *pleroma*) at the death of the last Christian, when Christ shall raise His whole Mystical Body to the glory of His Resurrection, and He shall be "All in all." It teaches that the Church is the Body of Christ, endowed with His life, His merits, His priestly powers: the Church is the Christ of the centuries.

It is our vocation, in the Mysterium, to live in Christ, to reproduce Christ, to be Christ. The worship of Christians is incorporated into His supreme Sacrifice of the Cross; the prayer of Christians is endowed with His high-priestly power; the labors and sufferings of Christians run in the current of His redemptive Passion. The Christ-life of the Mystical Body is functional, operating through the organism of the Sacraments, which impart, protect, develop, and fulfill the Divine Indwelling.

In Holy Orders, the visible Priesthood of Christ is preserved until the end of time, when the fullness of the Mystical Body is consummated. By it chosen men are anointed by the Holy Spirit to be progenitors and preservers of the Christ-life and so we call them Father.

In Matrimony, the force of nuptial love is incorporated into the redemptive, sacrificial love of Jesus for His Mystical Body, and spouses become the ministers of Christ, one to the other, for the furtherance of that work which secures the extension of the Mystical Body.

Baptism is the Sacrament of the second birth, for those who are born of Matrimony, establishing the divine life in the soul, and incorporating the recipient as a member of Christ's Mystical Body.

The Eucharist is the Sacrament whereby the Mystical Body sacrifices itself in union with Christ's sacrifice, and receives therefrom the fruit of the Sacrifice for its sustenance and the development of its perfection.

Since the offering and the reception of the Eucharist are acts of

priesthood, the Sacrament of Confirmation exists to confer upon Christians a share in Christ's priestly power to the extent of offering sacrifice, and, besides, of imparting the means of grace to others, as, for instance, in Matrimony (where the spouses confer the Sacrament on each other), in Christian education (parents in the home, Sisters in the school, imparting Christian knowledge to their charges), and in the works of Catholic Action, imparting knowledge to their fellow Christians.

In Penance and Extreme Unction, the Mystical Body has the means of repairing and restoring the Christ-life to its sinful members, and of repairing the losses it sustains from sin.

Besides being thus functional and sacramental, the Christ-life of the Church is social, what I would rather call communal. I would call it communist except that somebody else has preempted that word. The true religion is not a matter of mere private converse with God, segregated from the religion of one's fellows. In the Body of Christ, membership demands coordination and cooperation. We must allow a true value, of course, to inner devotional life: but that inner communing of the spirit with its God must draw its meaning and energy from the "communion of saints" which is incorporation into Christ. The communal life of the Church depends upon inner asceticism and devotion to protect it from formalism and routine; on the other hand, personal devotion demands communion with the Mystical Body of Christ, if it is not to become artificial and anemic.

This community life of the Mystical Body is one of sacrifice around the altar, of reception at the same Holy Table, of prayer together in the Divine Office, of Charity in the works of mercy commissioned from the altar by the priest's *Ite Missa Est.*

Such is the Church in the world — the Body of Christ, functioning through the Sacraments, expressing its life in community of sacrifice and prayer and charity.

Now the parish is a miniature of the Church. It is the visible embodiment of the Church in little. Like the Church, it is functional, subsisting and growing on the Sacraments. Like the Church, it is communal, one in worship at the Altar of Sacrifice, one in communion at the Holy Table, one in prayer in the divine praises, one in charity in the works of mercy.

Without these marks of sacramental function and of corporate community in Christ, there can be no living parish. For the living parish is the visible, tangible replica of the Living Church, which is Christ. The living parish is, so to say, the neighborhood Christ, daily ascending His Mystical Calvary in the Mass, daily dispensing the bread of life, saying the words of forgiveness, praying to the Father, teaching the Gospel, comforting the afflicted, and gathering those who are scattered like sheep without a shepherd; — thus the neighborhood Christ goes about doing good.

The parishioners of the living parish think and act in full awareness of the integral part they take in this Christ-life and Christ-action. The Mass is their Sacrifice, not a private affair of the priests, and to it they bring hearts and voices and gifts. Communion is their Banquet, and they come joyfully with peace and good will to all their fellow guests at the same table. The Church's "voice of praise" is their common treasure of prayer, and by it they understand that Christ prays to the Father through them. The feasts of the Church are their feasts, helping them "to redeem time" within the Christ-life and to sanctify the rhythm of nature with that of grace. The charity of the Church is their charity, urging them to radiate the Christ in them throughout the parish in Good Samaritan offices for the needy and those who have gone astray.

This great Mysterium of Christ-in-us was the chief burden of St. Paul's letters from his prison cell. It must once again be the great burden of our preaching in the prison cell of this present world. More and more as the "judgment of the world" is being fulfilled, Christ must fulfill Himself in us, "drawing all things to Himself," because in us He is being lifted up as the judgment of the world is being consummated and brought to its end.

Suppose once again there comes dark night upon the Church: in our prison we must still have the joy of Paul in the Mysterium of Christ, a pledge of resurrection and rebirth. Our props and supports may all be removed — the good ones and the bad ones: our churches and buildings may be destroyed, or at least we may be removed from the use of them, our societies, our raffles and subscriptions and bingoes, our whole medley of artificial respiration: but just as long as two or three are gathered together in Christ's name, with a loaf of bread and a cup of wine and one of Christ's priests, the living parish will function, for Christ is there, offering His oblation, and "singing the songs of Sion" in no matter what strange land.

Last year's Liturgical Week in Chicago developed these ideas and outlined their application in practice. This year's Liturgical Week in St. Paul aims to deepen and extend the channel of last year's deliberations. The basic concept of the Mysterium of Christ as fulfilling itself in the Living Parish will be taken into further corollaries of worship, charity, and action. That is the theme on your programs, "one in charity, worship and action." Further ways and means will be revealed, on the basis of actual experiment by priests who have done it themselves, by which the doctrine of Christ-in-us and the full meaning of Christian worship and action can be made actual to the people.

We have come, many of us from afar a second time, zealous and eager for the encouragement and the enlightenment we know these days will bring us. Last year's meeting was notable for its contagious enthusiasm: and that, after all, was only what might have been

expected when you remember that "enthusiasm" means, in its original Greek, "being filled with God." This year's wonderful assembly will have the same enthusiasm, for it is only the conviction of our life in God, and of His in us, "through Jesus Christ," which has brought us together, nothing else.

"Behold how good and how pleasant it is for brethren to dwell together in unity: Like the precious ointment on the head that ran down upon the beard, the beard of Aaron, which ran down to the skirt of his garment" (Ps. cxxxii).

We are the Body of Christ, and the ointment of His priesthood and life has overflowed upon us, and the raiment of the church is covered with it down to its least member sharing in the life of Christ and in His priesthood.

It is good for us to be here, for these days of reflection and prayer, away from the raving of the idiot world and the noise of the rivers of Babylon.

May St. Paul, the patron of this renowned city which is our gracious host, the city which was so recently blessed by our Eucharistic Lord, take us all under his patronage now. If there is a dearth of true liturgical spirit in our country, it is only, I am convinced, because there is a tragic neglect of Pauline study and preaching among our priests. Paul is the great apostle of the *Mysterium Christi*. May his spirit descend upon us like the mantle of Elias, and may his intercession foster the fulfillment of the great Mystery, "for the work of the Ministry, for the edifying of the body of Christ: Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of fulness of Christ; that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive. But doing the truth in charity, we may in all things grow up in Him who is the head, even Christ." (Ephes. iv, 12–15).

Active Chairman: Father Ehmann has held up an ideal before us, a high and holy ideal, and it will be our part to live up to that ideal throughout our Liturgical Week. And to help us in this undertaking, I am going to call for a further word of encouragement from the President of the Benedictine Liturgical Conference, our Honorary Chairman of this Liturgical Week, Abbot Alcuin Deutsch of St. John's Abbey.

Abbot Deutsch: The fact that I am Honorary Chairman, I suppose, indicates that I am interested in the purpose of this Liturgical Week. I do not think it necessary to assure you that I am. Those that have known me in the last fifteen or twenty years know that I have been very much interested. I have felt right along that this liturgical movement is a providential movement, and it is inspired by the Holy Spirit to meet the present

crisis and whatever else may yet come. Hence I should like to see a great many convinced that this movement is not a mere fad, but has its roots deep down in Catholic theology, as was brought out by the distinguished speaker whom you have just heard. And it seems to me that nothing more need be said in support of this fact, than simply referring to the theme set for this Liturgical Week.

The parish is, after all, the cell of the Mystical Body of Christ, and it is in the parish that the life of the Mystical Body must be developed. I am confident that the more truly the living parish is promoted in this country and throughout the world the more surely will the Body of Christ grow and exert that action which Christ gave it as a mission.

In the past we have been too individualistic, as everybody knows, and we have had Communism as a reaction. But Communism goes to the other extreme and disregards personality entirely. Now, in the true living parish, there is neither disregard of personality, nor extremes of individualism. There, individualism, personality and Communism, the union of all members in the Body of Christ, find their true place and function. Hence I consider our theme of the utmost timeliness, as a help in solving the problems which are at present agitating the world and making it unhappy.

I pray God that this meeting, this Liturgical Week, may be most successful in promoting the glory of Christ who is the Head of this Body to which we belong, and to which we would like to have a great many more belong in the world today.

Active Chairman: The final address on the program of this our opening session will bring to us the welcoming words and the blessing of the Patron of the St. Paul Liturgical Week, our own Archbishop of St. Paul.

Archbishop Murray: It is a privilege to welcome a body such as is assembled here this evening, to the cathedral city of St. Paul.

It is true that we had the inspiration of thousands of the faithful and scores of prelates only three months ago when we all gathered together to pay tribute to our Eucharistic King. I am sure that those who came contributed so much of sacrifice, so much of worship to the edification of us all, that St. Paul finally has been converted. St. Paul, you know, needed conversion. I think up to the time that the Eucharistic Congress really functioned here, we were in doubt as to whether we were "Paul" or "Saul," notwithstanding the high compliment paid to St. Paul by Msgr. Morrison.

Msgr. Morrison always stands out in my memory ever since the Eucharistic Congress of Chicago, when each morning we assembled in Soldiers' Field, he conducted that wonderful liturgical procession to the great high altar, higher than any altar I have ever seen anywhere, in order to show America how to worship God in public. Surely Chicago showed the way and created a standard that has been emulated by all our Eucharistic Congresses since. But I doubt whether even any international Eucharistic Congress will ever attain the distinction that was manifested by the faithful of Chicago on that occasion.

You come here now after having had the influence of that same city a year ago, not only to intensify the appreciation of the Divine Body of Christ within your souls, but also to build up the eucharistic life of Christ

in this particular archdiocese. For that I am very grateful; for indeed, we might all gather together in great numbers to pay tribute to our King, but unless that external expression really is in harmony with the interior life that can be developed only according to the manner and according to the method that Christ Himself instituted, there can be no guarantee of stability, nor any security, permanence, for the Christian life within this particular jurisdiction.

As you know, there were certain centers of the Church as far back as the fourth century that really exerted a marvelous influence upon the pagan world, such as Alexandria and Corinth and Ephesus, making men really conscious of the advent of Christ into human society, as well as into the individual soul. Therefore, I thank Father Abbot for having given you that additional suggestion in his remarks that he believes that the solution of all social progress is to be found in this liturgical movement, although I think he doesn't care to have me call it by that term. He suggested the need for a different name when he spoke on this movement at the Eucharistic Congress in New Orleans three years ago. He stated then, as I recall, that it should be something more than a mere movement, because the term "movement" generally expresses something very transitory. But call it what you may, surely it is fostering those Christian values which are specially adapted to bring about, both in our thinking and in our acting, that great human unity which Christ means to society, and the universal recognition of the social sovereignty of Christ, as well as His sovereignty over the individual soul.

Very wisely did Father Abbot emphasize the importance of the parish as the essential unit to accomplish that purpose. Many people, you know, think of the parish as an organization rather than as an organism, just the same as millions of people outside the Church think of the Church as an organization instead of as an organism. Now, there is an infinite difference between an organization and an organism.

An organization results from the assembling of various units of mankind, either from a particular locality or a particular area or nation, in order to undertake some particular activity. But an organization, as such, has no life. And it is a transitory thing, having nothing within itself that can secure its own permanency. When its leadership disappears, the organization itself is likely to disappear too.

We must understand that not only is the Church, as such, an organism, but also that the individual parish has been designed as an organism rather than an organization. An organism implies vitality in every element that goes into its entity, and it must require a vitality that is cooperative, that each particular cell of that organism be perfect in itself and contribute to the life of the entire entity. So, insofar as a parish develops that relationship within the various families that go to make up the parish, and in the families themselves, a similar relationship of each particular individual to the head of the family, only to that extent is it possible for a parish to be an organism, alike with Christ and in Christ, living not only for Christ, as Father Ehmann has said, but living, above all, in Christ; for He is not only the Head, but He is the source of all life that may be developed in the parish, as He is the source of all life to be developed in His entire Mystical Body.

It is perfectly logical, as has been intimated here, that the last four centuries have produced such a disintegration of human society that there is

practically no unitive power or element left in human society. For the influence of Christ in society as a whole had previously kept alive a widespread consciousness of certain ethical principles that gave men a sense of responsibility, even in their conflicts with one another; but divorce from Christ necessarily resulted in an ever diminishing vitality in the various units of society so divorced until, when they have become dead, as Christian nations (which is the condition of all nations today save one or two), then of course, you must expect to see only a vast corpse, a vast carcass in human society. And a carcass, you know, rots. There is no vital element within to keep it alive. That is precisely what has happened to human society today, for the simple reason that the various elements that go to make up human society have no longer any Christian vitality in them.

So Father Abbot had justification in saying that in his judgment this liturgical life program is providential, not only for the sake of the Church, but likewise for the sake of human society, in restoring to men a consciousness of their membership in a definite human family, and ultimately perhaps by the providence and grace of God, a consciousness of their obligation to participate in the great Mystical Body of Christ.

God sometimes needs to teach a very serious lesson to those who have repudiated Him, and lets them go their ways until they see there is no leadership that will bring them relief from what they have developed for themselves, save Christ.

So anyone who in the spirit of faith understands the fundamental human need of participation in the Mystical Body of Christ, need not look upon the present chaotic condition of the world with any particular wonderment, since it is but a logical consequence. Perhaps, when it becomes universally clear that there is no policy of international relationships, no code of ethics that men any longer respect or accept, only then will men and nations turn for relief to the true Savior of the World, and He who redeemed them by His own Precious Blood, will be recognized as the only source of salvation for society.

So you are assembled here tonight not only to intensify in your own souls that life of Christ, not only to cause to flower in your own individual parishes the life of Christ, but also to make a contribution to the welfare of the world at large.

It is quite opportune that the committee that chose your theme should emphasize the "Living Parish" in contradistinction to the "Live Parish." A living parish is so conscious of its relationship to the Son of God that everything that it does originates in Him, and everything that it gives is given to Him directly, in recognition of His sovereignty over the individual family, and the individual member, as well as over the parish itself.

Thus, indeed, we appreciate how important it is to emphasize the unity of the parish, seeing the latter not simply as an external grouping of various units for purposes of efficiency, but as an actually living organism whose health and growth depend upon its unity of inward function, upon a proper relationship of cell to cell, upon a proper subordination of the various cells to the Head. A realisation of this by all in the parish will bring them in turn to see how they must pray as one, love as one, and thus be really ready to act as one, in Christ and for Christ.

Active Chairman: We close our session this evening with the recitation of Compline, according to the specially printed booklet which you have received. Father Dominic Keller will, I think, want to give us a few words of instruction.

Dom Dominic (*St. John's Abbey, Collegeville, Minn.*): The office of Compline is found in the booklet on page 25. There will be a "reader," and a "leader." As for the rest, the audience just follows the parts marked "All," which everybody recites, trying to keep as much together as possible, and to keep the same pitch. The Psalms are to be recited alternately, the first part by the *Schola* of priests up here in the front, and the alternative verses by everyone in the audience. The *Salve Regina* at the end is to be sung, as also the versicle and the prayer. The music for the *Salve Regina* is found in the back of this booklet. We will all please rise for Compline.

(*With the recitation of Compline, the meeting was recessed until the following day.*)

First Day

Feast of the Most Holy Rosary — *Missa Recitata*

HOMILY

Most Rev. Samuel A. Stritch, D.D.

Archbishop of Chicago

It is a happy thing that the Feast of Our Lady, Queen of the Rosary, falls in your Liturgical Week this year, as you gather once more for these important deliberations. Your purpose, as I understand it, is to try to find ways and means to draw the faithful into a closer participation in Catholic liturgy. As Pope Pius XI of happy memory exclaimed: "What a glorious spectacle is the Church at prayer!" and we may add: "What a glorious thing it is to have a part with the Church at prayer!" Public worship, public praise, public thanksgiving — these are the acts which raise man to his highest perfection. What is there better that man can do, than with his will and mind and body to join with his fellows in public worship? How can man use his mind and his will and his body in a more perfect, more ennobling way, than when he falls publicly with his fellow man in adoration before his God?

However, there is another note, constantly recurring in our liturgical prayers — the note of petition. Mindful of our weaknesses and our utter dependence upon God, we are constantly begging Him for favors and blessings, for strength, for light, for things spiritual and things temporal. Now, St. Bernard somewhere has said: "Such is the will of God Who has wished that we should receive all things through Mary." And it is true that, in a very definite sense, the petitions we address in the name of Holy Church through the liturgy, to Almighty God, will be answered through Mary, our *Mediatrix*. For she has part in all the liturgy; and stands as it were in our stead, for the whole Church, as we offer our liturgical supplications through Her Divine Son, to our Heavenly Father. And the answer our Father will deign to bestow upon us in His mercy, will come to us through Mary's aid.

It is fitting, I repeat, that on this great feast of our Lady Queen of the Rosary you should be gathered for a Liturgical Week. In the Gospel of the Mass this morning, there is told the story of the Annunciation, which contains the thought I am going to propose for your prayerful meditation. It tells of that blessed moment, when the angel revealed to the humble Virgin of Nazareth, God's plan of mercy and salvation, the Incarnation: "Do not be afraid, Mary,"

he said — "for thou hast found grace with God; and, behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give Him the throne of David, His Father, and He shall be King over the house of Jacob forever; and of His kingdom there shall be no end" (Lc. i, 30 ff.).

All the hopes of the prophecies found their answer in this plan. The Virgin would conceive and she would bear a Son of the House of David and He would sit upon the throne of David, and of His kingdom there would be no end. And she, Mary, was invited by God to be that Virgin. God, as it were, hinged His plan on her acceptance. He did not violate her free will, however much grace He had bestowed upon her. But when first the angel came, Mary was disturbed and troubled and amazed. Then she grew deliberate, and asked that question which opens to us the depth of the holiness in her soul. Quickly the angel answered: "The Holy Spirit shall come upon thee, the power of the Most High shall overshadow thee, and therefore the Holy One to be born shall be called the Son of God." So was it ordained that through the archway of the virginity of Mary, the Prince of Glory should enter in among us. And she, full of grace, replied: "Behold the handmaid of the Lord, and may it be done unto me according to thy word."

Thus by an act of her own free will she surrendered herself, body and soul, into the hands of God. And then — His answer came: "the Word was made flesh and dwelt amongst us" (Jno. i, 14).

In this holy surrender of love Our Blessed Lady had a real and active part in bringing about our Redemption, and that is why theologians have called her "co-redemptrix"; mediatrix, we know her to be.

Christ, the Savior, came to us not only through her virginal body but also through her consent of mind and will. The hinge that joins us through the Savior to God, Our Blessed Lady, indeed found grace with God. Her maternal office was thus the channel through which God's Redemption flowed into the world, and through which Christ's merits continue to be applied to our souls.

So to her now we address our prayers, in the safe knowledge that they will be received by Her Son our Savior, as was her prayer at Cana's marriage feast. Indeed, it is typical of our Catholic heritage, to have a constant recourse to Our Lady, in all our anxieties to take refuge at the feet of Mary. To her as little children we brought the cares of our childhood. In youth we begged her protection in the first storms which rocked our souls, to her we whispered our holiest dreams and ambitions; and all through life, when dark clouds gathered round us and a great loneliness bore upon our souls, we cried out to our Mother for protection and help. And she answered our petitions. Never did an earthly mother bestow such

knowing tender love upon us as Mary has bestowed. No earthly mother has ever been so kind, so generous as has been this Heavenly Mother, to us.

We need not on this occasion go through the pages of history to search for miracles of our Blessed Lady. They crowd our own spiritual experiences, and we love to say over and over again: "Never was it known that anyone who fled to thy protection was left unaided."

And when the last dark clouds gather round us and the last temptation rocks our souls, we have one great hope, and that is Mary — God's Mother, and our own.

There are those, we know, who deride us in this devotion we cherish to Our Lady, and prattle about praying directly to God. They have never read the Scriptures understandingly, nor divined Our Lady's place in God's plan. But we in our Catholic Faith, know that we honor her Divine Son when we honor His Mother; and that in our prayers to Our Blessed Lady we are acting in accordance with His blessed plan of Salvation and Redemption.

And in the story of the Church, when great public calamities have befallen Catholic peoples, they have gathered around their priests and bishops and suppliantly beseeched Our Lady for protection. Legend tells us that the *Salve Regina* was first sung by a procession of Pope and clergy and people at Rome, begging in an hour of public peril the protection of Our Lady. When the dire Albigensian heresy was disseminating materialism and a tragic orientalism over great parts of Christian Europe, we are told that Our Lady gave St. Dominic the rosary for the prayer of a Christian people.

How many times since, in great catastrophes, has not the Church taken up the beads to pray to Our Blessed Lady? I shall not mention even the more important of these occasions, but I do wish to point out how, when the evils which have begotten the present world catastrophe were gathering full force, Pope Leo XIII begged all the Church to take up the beads and appointed the month of October for special prayers to Our Lady, Queen of the Rosary.

When you travel to Rome and go into the Lateran Basilica, you will see the tomb of this great Pontiff, one of the most learned in all history, and you will be impressed with one figure on that tomb, looking confidently up to the face of the Pope — it is the figure of a working man and he has his beads in his hand.

I think it was in his last encyclical that Pope Pius XI, seeing the present world catastrophe to be imminent, asked the Church again to take up its beads, and now in the very midst of this awful catastrophe which bears so heavily on the Church, Our Holy Father Pope Pius XII, has asked us during this October to take up our beads with him and to pray to Our Blessed Lady for true peace in the Church. His words reveal the soul of a devout client of Our Lady.

He, too, in his spiritual life, has known what we have known — that prayer to Our Lady brings miracles.

The nations refuse to heed his counsels and advice. So far they have done little to second his efforts for peace. The Church is persecuted in some European countries today in a way which makes the most imaginative of the Acts of the Martyrs of Roman times seem mild reading. An ingenuity is being used to persecute the Church which excels any cruelty ever before told in history. Whole populations go hungry, and are filled with fear. Blood is running in torrents. There is only one hope: that same hope which sustains us all in time of trial, and has sustained the Christian people throughout the ages: Christ and His Redemption.

Well, Our Lady has, as we have seen, a most vital and important part to play in that great Work. And the Pope, in voicing his plea for prayers to Mary, sounds once more a truly Catholic summons. So let us all, during this month of October, with the beads in our hands, beg Our Blessed Lady to watch over us, to protect us and to bring God's mercy upon us.

Pope Pius XI, in that last letter of his, recalled also the beautiful custom in Christian families, a custom perhaps familiar to us in our youth, of saying the rosary in common each evening. Let us reinstitute that custom among our people; it will bring us a great blessing. For just as Our Lady answered the sighs and the groans of all humanity when she said to the angel: "Behold the handmaid of the Lord, be it done to me according to thy word," so also will she answer this prayer of the Church, and bring peace to the nations and tranquillity to the Family of God. She will not fail the Church in this its hour of distress.

Now, although the rosary is not a liturgical prayer, devotion to Our Blessed Lady is an integral part of sacred liturgy. In almost every liturgical act we find a prayer to her. And even the rosary breathes a certain liturgical spirit, and seems to us to be one of those popular devotions so akin to liturgical prayer as to allow its being regarded as the fruit of a deep participation in the liturgy.

You are right in trying to bring people to a deeper participation in the sacred liturgy. Everything we do to make the liturgy more appreciated is a blessing, but in our righteous demands that the faithful take part in the liturgy, we do not overlook the fact that there are in the Church extra-liturgical devotions, forms of popular prayer which have the approval of the Holy See and are recommended by the Supreme Pontiffs. We must indeed encourage the faithful to *act* the Mass; and encourage them to take part in all the liturgical prayers of the Church, but at the same time we must not ask them to put aside their beads. In all our liturgical work, and especially in this our Liturgical Week, let us try to establish that happy balance in spiritual life and devotion which prompts us to live the Mass, to

make the sacred liturgy a phase of our spiritual existence, but allows us to keep our beads in our hands ready for use.

So today I am sure that there is no spot in the Catholic Church where the words of our Holy Father, Pope Pius XII, are more eagerly and kindly received than in this group, for I know that you are seeking to observe and restore this proper balance, as far as in you lies. And I know you are going to take up your beads, praying with our Holy Father and the whole Church specially during this month, for a just peace among the nations and holy tranquillity for the Church.

Morning Session — October 7

The session was called to order by the Rev. William Busch, who introduced the Very Rev. D. Anselm Schaaf, O.S.B., Rector of the Major Seminary, St. Meinrad, Ind., as active chairman. The meeting proceeded as follows:

Active Chairman: We will open the meeting with prayer.

(*Prayer*)

Active Chairman: We shall now begin the consideration of the special topics listed on our program. All of you are qualified, I am sure, to find that the first two topics are very fundamental ones: "The Meaning of the Liturgy" and "The Meaning of the Priesthood."

To me the first topic is a particularly welcome one; for it can hardly be doubted that most of the indifference and opposition we sometimes encounter with regard to the liturgical movement is due to a misconception of the meaning of the liturgy. And we are fortunate in having as our speaker on this question, a man whose qualifications in this field are so well known. So I deem it a great privilege, as well as a pleasure, to introduce Monsignor Reynold Hillenbrand, Rector of St. Mary of the Lake Seminary, Mundelein, Illinois.

MEANING OF THE LITURGY

Very Rev. Msgr. Reynold Hillenbrand

The curious thing about worship is that when the word is used, many people shy away from it as if it were something remote in their lives. The first fact to be noted about worship, and the fact is easily recognised but often overlooked, is that it is something very human, intensely human. You need only to grant the staggering fact that God *is*, and the less staggering

fact that there are human minds and human wills, and worship results.

We of the Faith, because of the very brilliance of revelation, are prone to forget that the human mind moves easily from God's beautiful creation to Him. The Vatican Council was at pains to define what St. Paul had made clear, that even the untutored mind can readily rise to the invisible God. Once the human mind is aware of God, there rise spontaneously from the human soul those actions, human as man himself, which center on God: adoration, when struck with His Majesty; praise, at His beauty; gratitude, because the beneficiary of His goodness; petition, so dependent, so needful is man; should sin, that unfailing human tragedy, overtake him, and satisfaction at the outraged claims of the all-claiming God. This, then, is worship: the easy, natural response and outpouring of human minds and wills to God.

Adoration and Praise Neglected

There is a point which, for a moment, needs stressing. Human worship reaches its highest peak in those responses which deal with God as He is in Himself: adoration and praise. These acts soar to the Almighty for His own sake. They are a recognition of His Allness.

Adorers admit their finiteness, their littleness, their nothingness, and so directly acknowledge the infinity, the sheer necessity, the *BEING* of God. Those who praise are struck with His perfections and voice their tribute to them. As a consequence, in adoration and praise, man takes his right place in a universe which was designed to worship its Designer; and at the same time man voices praise for the whole visible creation which comes to a head in him. Nothing so completely puts man in his right and exalted place as worship.

The other actions of worship, if seen in their proper perspective, can approach more and more closely to the supreme acts. Petition, for example, when viewed in the light of wanting God's will, takes on the character of adoration and praise.

At any rate, we need to emphasize the adoring and praising elements in the liturgy. You know the average Catholic as well as I do, and you know the drift of your own prayer-life. Even in the case of excellent Catholics, praying is likely to be over-concerned with petition (the "getting God to do our will" tendency), or possibly with contrition. Such a tendency is egocentric, self-centered. It puts so much stress on ourselves. For that reason it is narrowing, unexpansive. It cheapens us as creatures. Praise and adoration, on the other hand, turn us to the Godhead. They take us out of ourselves, take us away from the confining limits of poor human nature, and take us instead to the limitless reaches of the infinite, of the great, good God. There is a deepening, maturing, expansive, exalting influence in this God-centric worship.

So in the liturgical movement (though we have not spoken of the liturgy yet), we must remember that it is all Godward. Because of this, praise and adoration must come dominantly and predominantly into it. In other words, we must lay increased stress on the praising and adoring purposes of the liturgy. Then we shall see the liturgy more in its high office of an instrument to glorify God, and less as a vehicle of our own petition.

Worship External and Corporate (Human)

I have already indicated that worship is intensely human and have given a reason: it springs naturally from the human heart. It is human on two other scores. First, it will always include the things of sense, things external. Man is no disembodied, pure spirit. His worship, therefore, will externalize itself. It will be voiced. It will be embodied in posture and gesture. It will invoke symbols — material devices sacramentally suggesting the spiritual. It will summon to its purposes the whole realm of visual and audible beauty, art and music. It will take into its reach the staples of life — food, drink, light and shelter; and it will extend its reach to every focal point in human life, from birth at one end to death at the other. In a word, it will externalize itself; and at the same time it will include the whole of human living. And it will do this — externalize itself — in some *methodical*, *ritualistic* way. Here, then, you have one element of the generic liturgy. Any departure from that element, and worship no longer corresponds to complete human living, and aberrations are likely. There are telling instances of that in the history of religion.

Secondly, worship is human on another score, because it is no man-on-the-desert-isle venture. We are members of a race, neither meant nor inclined to live alone. Nor are we meant to think and act as if we could hew out our earthly life and destiny alone. The whole world is witness just now to what a tragic pass that individualistic tendency, given free leash for generations, has brought us. We belong together; we must act together. At any rate, worship must become corporate, and in fact it spontaneously does so where man is natural as he should be. If there is any one thing which men should do together it is this highest function of their lives, the worship of God. Corporate worship is at once humbling, because in it we are only one of many; and exalting, because it endows us with the sense of corporate strength; it brings home to us the human community, the human family, which is so necessary for full human thinking and living. In a word, then, worship will be done *in a group*, be done socially, publicly, corporately. Here you have another element of the generic liturgy.

Add together, therefore, that worship will be done externally and that it will be done publicly and corporately, and you have liturgy.

Sacrifice

Worship, I have already said, includes, most importantly, adoration. It is a recognition of God's supremacy and our dependence. It recognises therefore that all we are and all that we have is God's free giving. God *is;* at one time we were nothing; everything is from Him. In return (and here again we confront a natural human tendency) for God's all-inclusive giving, we are naturally inclined to make God a gift. Its value lies not in itself, but in the fact that it is a symbol. The gift stands for the giver. In giving it, we give ourselves because we are His.

This, then, is *sacrifice* in its basic sense: a *gift-offering* to God. It is a dramatic, an intensely natural way of saying that we belong totally to God. Sacrifice is worship at its peak, at its very summit. It is in sacrifice that you have the best expression of the underlying idea of worship: God's supremacy, our subjection; God's allness, our nothingness; God's perfection, our voice raised in adoration and praise. It is adoration at its very highest. That is the reason why, though we may worship others besides God, we may never sacrifice to them — it would be the rankest idolatry.

Symbolism of Sacrifice

Sometimes the symbolism inherent in sacrifice is heightened. Any gift could symbolically represent us. But time out of mind men have chosen *food and drink*, because these sustain life and therefore aptly symbolize it. And when we have sinned, stooped to the very contradiction of adoration, stooped to the creature-worship implicit in sin, then our sacrifice has even a further meaning. It then symbolizes God's added right to my life, because I have deserved death for my sin. That is the reason why men have chosen to slay an animal as a sacrifice. Slaying symbolizes what sinful men deserve. Not that the death of the animal in itself has any value, but that as my sacrificial symbol it conveys to God my satisfaction, my substitution of some kind of death for my own deserved death, my redress of the wrong, my restored adoration.

Sacrifice: Priest

Sacrifice, like worship, has been in the race since the beginning. Some of the Genesis sacrifices have become utterly familiar to you. Men have always brought their gifts to an altar. Men have always adored and made recompense to God over an altar. Often they have chosen one of their number to stand at the altar for them, and in their name to offer sacrifice. That gave them a priest, a liturgist.

Liturgy: Meaning of the Word

Liturgy then, by the very dint of the word, means nothing more than *people doing something together*, a corporate act, a common

action. In its higher sense it means people engaging in the actions possible to members of the human race — *worship*. In its highest sense, it means a *sacrifice*, for in sacrifice people engage in the loftiest expression of worship. These are the profound meanings of the word. But it has often been devalued. It has been taken to mean at times the externalizations, the posturings, or rather the rules which govern the ritualistic execution of worship and sacrifice.

It has been further devalued to mean the embellishments, the beautifying fringes of worship, the things which enhance it: beauty of line, of proportion, of grouping; the beauty of design and fabric; the beauty of song; the beauty of color, of light and shadow. These things should be, of course. God is the God of beauty. In our worship these articulate His beauty; they cry Him aloud. But they are not the liturgy. For sometimes, by very press of circumstances, the liturgy's beauty, like that of the King's daughter, is all from within; it is rather nearly all invisible.

Man's Worship Fell Short

Despite the sheer inevitability of the liturgy, for thousands of years in the history of the race it fell far short of what God deserved. Sometimes it stumbled badly, as when men bent their knees to idols. Even when it remained pure — the worship of Abel, Abraham, Melchisedech — it never came close to being what God deserved. But the race could give no more. God, the Infinite; the poor tokens of finite man. God deserving a Creator's worship; men "thwarted by their very creaturehood" from giving it.

Even man's sacrifice remained only a symbol. Food was offered; animals were slain. But these had value because they stood for man, because they symbolized him. Man himself was not offered, man himself was not slain. This was true until there stood in the midst of us One Who was God. God was a member of our race. God was a man. From that time forward men had a *God-man*. Men had found their liturgist. Christ, the Mediator, the Bridge, the Link. Christ, the Worshiper, the Sacrificer; Priest and Victim.

Christ the Liturgist

Christ, by His priestly action, gave us our liturgy. It was His death on the cross.

A unique sacrifice! It was an infinite sacrifice. The race achieved that crowning moment in its long history when through its chief Member it paid adequate worship to God. That sacrifice did what no sacrifice hitherto had been able to do. It adored God in a God-worthy way. It filled in the great void in sacrificial worship, which no individual in the race, nor the race collectively, could ever fill in.

A unique sacrifice! Priest and Victim were identified. No longer did priests lay upon the altar a brute creature or things grown. Christ Himself was offered. Christ Himself was slain.

A unique sacrifice! Once and for all it redeemed an ancient transgression. It restored the God-life for all men. Once and for all it merited the divine life in superabundance for all. It was the efficacy of this sacrificial moment that did its work in the souls of men thousands of years before the moment actually occurred historically. And its efficacy reached forward to all men until the last of them will have walked the earth. This, then, is the work of our Liturgist. This is the liturgy He has given us.

The Liturgy Renewed

And yet when Christ died, very few saw Him die. Mary, His Mother; John, His Apostle; a few faithful women; the Pharisees who had brought Him to His death; the soldiers who nailed Him and who were dicing for His garments; crowds of curious people who had come to indulge themselves in the unwholesome satisfaction of seeing a man executed. Yet He knew His death, His liturgy, meant everything to everybody who was still to live — the generations who, when He actually died, were only in the mind of God. He had offered perfect worship and sacrificed Himself for them. So He determined, this beneficent Liturgist, to leave His sacrificial act, His death, in the world. And He did it in something, now deeply familiar, that is called the Mass. Christ renews His death, re-enacts the liturgy every time you participate in Mass.

The Whole Christ Offers the Liturgy

I must not anticipate other speakers, but I must briefly indicate that you necessarily enter into the liturgy. The Complete Christ offers up the Sacrifice, the Mass, which is the heart of the liturgy. Christ, the Liturgist, does not stand alone. He renews the Sacrifice in conjunction with vast numbers of other liturgists — His people, lay priests. It is the Mystic Christ, the Whole Christ — Jesus, the Life, the Head, and men, His living members; the divine Vine and His divinized branches — who re-enact this perfect liturgy. You, therefore, do it with Christ and with all others, because it is the Sacrifice of the whole Mystic Body of Christ.

Some Conclusions

What needs to be said by way of practical appraisal? This, I think.

People have lost the idea of "sacrifice." We must bring them back to understand that the Mass is chiefly a sacrifice; that because it is a sacrifice it is in the first instance adoration and praise; that because it is Christ's sacrifice it is infinite adoration and praise, which in a real sense becomes their adoration and praise.

People are often not sufficiently informed even that the Mass is the Sacrifice of Calvary, that it renews the death of Christ. This knowledge is the first step to the *intelligent* participation called for by Pius X.

People do not understand that the Mass is *their* sacrifice, that they are priests at the altar with Christ. This knowledge is the first step to the *active* participation stressed by Pius X.

People do not appreciate that it is a *corporate* action, that the whole Mystical Body offers the Mass and that, therefore, they and all in the Body are engaged in offering it *together*. This is a necessary step if a liturgy is to accomplish in our generation and in the few succeeding generations what it should.

All the Rest of the Liturgy

All the rest of the liturgy revolves around the Mass. It is the great Source, the great Center.

The Sacraments, stemming from the death of Christ, converging on the Eucharist and consequently upon the altar. These are the channels which distribute the restored divine life. And in the case of the Eucharist, there is given to each Life Itself, Christ Our Blessed Lord, as the fruit of His Sacrifice. The Divine Office, the day-long prayer of the Mystic Christ, leading in a long crescendo to the altar of sacrifice and leading in decrescendo away from the Mass to Compline before the repose of night. The Sacramentals, laden with the vital prayer of the Church in which so many human things, even the small things, are caught up and influenced liturgically. And, finally, the Liturgical Year, providing a setting for the elements of the liturgy, the living, rich setting of Christ in His Mysteries, the whole redeeming act.

And all this *through* Christ — to the Father; *with* Christ — the Priest, the Liturgist; and *in* Christ — to build up His Body to the unimaginable splendor and beauty, envisioned for it in the Mind of God.

So think of Christ as the Liturgist, and of yourselves as liturgists, and of your common action with Him as the liturgy. At once you will put the most important thing in the world in the right perspective. And at once you will be fired with an interest that will endure until your hearts beat their last music.

ACTIVE CHAIRMAN: Thank you, Monsignor Hillenbrand, for this clear, simple explanation of worship, liturgy, and the Mass. The discussion leader for this paper is to be Father Edward C. Maguire, S.J., of the Chicago area. In his thorough-going way he will, no doubt, elicit a lively discussion on the floor. Let us hope there will be good reaction from the floor. Those who wish to enter discussion are asked to come to the front, face the audience and give their name to the audience so they will know who they are. There is plenty of time for discussion.

FATHER MAGUIRE: We will now begin a twenty minute discussion of this wonderful paper given by Monsignor Hillenbrand. I am sure that the Holy

Ghost is already fluttering very audibly over this crowd as He did in such a lively manner there at Chicago down in the old Cathedral basement.

As discussion leader I am expected, I think, to lead the discussion that you are going to make. I think even that I am supposed to keep you on the subject. May I ask a favor of you? I would like to ask you, if you will please do the same for me. I am not at all used to being on this end of a meeting. Anyway in this discussion I still retain the point of view of an ordinary plebeian heckler down in the audience.

What do you wish to discuss — the meaning of the liturgy? What Monsignor Hillenbrand said here this morning needs to be said by me and needs to be said by you everywhere, in every square block in the whole United States.

What does liturgy mean? It means that we people gather together solemnly, publicly, socially and corporately to worship the Almighty God and dedicate and consecrate our minds, our hearts and our fingers to God's service for the rest of the day. Every one of us with the *Ite Missa Est* is commissioned an apostle to go out into the world and burn it up with the love of God.

A priest in Chicago was explaining to his boy pupils the nature of the Sacrifice of the Mass, and how in that Mass I am here and now set on the paten with all my defects and with all my sins. A little boy said to him:

"What? Even if I have sins on my soul?" The Father said, "Yes." The boy said, "Well, Father, it seems to me you will first have to get rid of those sins before you can put yourself up on that paten." This priest had been telling how in Mass we dedicate and consecrate ourselves. We take an oath of allegiance to God to serve Him all day long with everything that we have. Of course, that does not mean that I keep myself in a state of mortal sin, that I clasp to my heart the guilt of mortal sin and attempt to stay in that sin. But this boy said:

"Father, you really can't pray if you are in mortal sin. It will be better if you just didn't walk through that front door. It would be better to stay out of there." What do you think of such an attitude?

Now it is time for you to join in and say something. Every one of you, boys, girls, and, of course, every one of you Sisters, as well as you priests, is expected to chip in on this discussion. This is a real Christian democracy here this morning.

Mrs. Charles Perkins (*Boston, Massachusetts*): Perhaps you will agree that it is fitting, in this wonderfully democratic assembly, for a lay woman to venture first to speak before all these honorable people. What are we lay people to do when we speak of the liturgy and our priests say: "Oh, let the poor people say their beads"? Of course, we know, here is Our Lady of the Rosary with us today; but I have often offered my Missal to people who looked at it and then — they took out their beads. The rosary is considered, apparently by many of the priests, as well as by the laity, as a substitute for the prayers of the Mass. I suggest this as a point for discussion.

Also I wanted to know what one should say in a case like the following. I have the honor of being a Benedictine Oblate, and the subject came up once in conversation with a priest. I told him about my being a Benedictine Oblate, and he asked: "What's that?"

Well, I tried to explain, but he only replied: "It is just frills. Don't bother about that. Just go back and say your beads and try to be good."

I have a third question, and it is prompted by something my Reverend Director of the Oblates told me to do. I had asked about doing something in the parish. He wrote me in a ten-page letter to this effect: "Lay women must be very cautious how they approach the pastor on these matters. It is far better to let it all alone. You will only get into trouble."

FATHER MAGUIRE: A good point brought out in this paper, and which will be much more thoroughly discussed in future papers, is the priesthood of the little boys, the young men and the young women. We know, all of us here, that we are either lay priests or clerical priests. I wish we could throw out that word "priest" and get a word like the old Latin word "sacerdos" meaning a giver of sacred things. I give myself to God. I should be a sacred thing first before I give myself to Him. I give Christ, of course, His death, His blood, His Life, to God.

Are there any questions? If you do not know any brilliant idea to contribute to the progress of the discussion, you can contribute by your ignorance. You can ask questions. That is a good way to learn. You can ask questions of either myself or Monsignor Hillenbrand or anybody.

ABBOT COLUMBAN THUIS, O.S.B. (*St. Joseph's Abbey, St. Benedict, La.*): One note that I missed — a very essential note — is this: In the liturgy, Christ and we form one unit of action. This liturgical action is not from Christ alone, nor from ourselves alone. It is from both Christ and ourselves as fellow workers in one unit — He the greater and causal — we the smaller and helping. Furthermore, this unity of Christ and ourselves in the one Mystical Body of Christ is endowed with aids of divine origin. Some of these aids work with the direct power of Christ Himself as through the Sacraments — *ex opere operato.* Some work through the power of the Mystical Body of Christ — *ex opere operantis* — this Mystical Body being the "*operans*" or worker. Yet even in these aids, we are fellow workers — but working with such wonderful tools, that we rise above ourselves to produce heavenly effects.

FATHER MAGUIRE: Thank you, Father Abbot.

FATHER MICHAEL HARDING (*Franciscan, Holy Name College, Washington, D. C.*): I was encouraged by the statement of the chairman to ask a question in ignorance.

I would like to ask if there is a definition of liturgy that is adequate, and whether it might not even take in the recitation of the beads while Mass is going on by way of meditation on the mysteries of the Life of our Blessed Savior, including His Passion and death? St. Leonard of Port-Maurice had such a method, and it would be according to my idea a way of assisting at Mass. Any method which unites us more closely with the sacrifice of Christ would be priestly, would be liturgical.

FATHER MAGUIRE: Father, you did it. You certainly posed a tough one. I don't know how I would answer that except to try to interpret the mind of the Vicar of Christ, most clearly expressed by Pius XI in something like these words: "Do not pray at Mass; pray the Mass." Now objectively we have a statement of another Pope in the person of Leo XIII, I think, who

said that the rosary should be recited and meditated every day during the month of October at some evening service, or at the Holy Mass.

That is a tough one. I think, though, the emphasis of Christ, our Lord, as teaching through the mouth of His Pope, and through the mouths of His Bishops, means that we should, as a rule, pray the Mass. Is there any young girl or man here that would like to stop this from being a clerical monopoly?

GERTRUDE C. HARTMAN (*Minneapolis, Minnesota*): Father, may I make a plea in the interest of the laity that we have a little more slowness in our offering of the Mass, both on the part of the priests and people? If we lay people are to use Missals, it is almost impossible for us to keep up with the priest.

FATHER MAGUIRE: The plea is being made by the lady that we have more slowness on the part of the ordained clerical priest in performing the sacred liturgy. Thank you very much. That appeal that you are making now is being made everywhere. I think that before my hair is completely gray, we will have seen the end of the jitterbug priest.

ACTIVE CHAIRMAN: I am sure we all enjoyed the response from the floor. But I might ask that this response be greater still. Of course, the time for discussion is not so long, but I think more reactions of this kind will be welcomed by all.

The second paper will be on "The Meaning of the Priesthood." This treatment is to be a general one, not restricting itself to the special priesthood, but treating also the priesthood of the laity, received through Confirmation.

The writer of this paper is Father Gerald Ellard, S.J., St. Mary's, Kansas. Through his writings and lectures he has become well known to you all, so I hardly need to introduce him to you now. Father Ellard.

MEANING OF THE PRIESTHOOD

REV. GERALD ELLARD, S.J.

AS THE liturgical movement in its forward progress affords an ever-fuller view of its entire content, it is seen also to provide a formula for the modern *Summa* of a living theology, integrating and weaving together what had heretofore seemed loose strands of the Christian tradition. Thus, in the subject-matter assigned to me are woven together truths as old as the Church, as well as truths won and clarified by the medieval Schoolmen, and the conclusions of the current developments and the latest speculation. We are to speak of Christ's Priesthood, so clearly revealed in Sacred Scripture and a defined dogma since the Council of Ephesus (431); of

the character impressed by the Sacraments of Baptism, Confirmation, and Holy Orders, truths that suffered a slow and uneven unfolding, and the relation, first glimpsed by St. Thomas, between sacramental character and the Priesthood of Christ: then there is the question, not treated by St. Thomas, on the relation between the sacramental character and what is now called the priesthood of the laity; lastly, there are those questions of the present day, as to the place and function of the priesthood of the laity in the living parish, whether in the extra-liturgical spheres of Catholic Action, or in the realms of corporate worship exercised in the Mystical Body of Christ. While all these themes must in a measure engage us, it will be easier and more logical, I believe, if we deal first with the Priesthood of Christ, and then note how this is perpetuated and extended among those in Holy Orders and among the laity. A sentence or two about the ritual anointings, while illustrating the theme on the ceremonial side, will also serve to sum up the doctrinal considerations. An effort will be made, in treating the chief points of doctrine, to add the proper reference to divine faith, so that the precise limits of revelation pertinent to the matter may be kept in view. What then is the basic meaning of priesthood?

> Every High Priest taken from among men
> is appointed as representative of men in the things that refer to God,
> that he may offer gifts and sacrifices for sins . . .
> And none taketh to himself the honor, but one who hath been called.
> (Heb. v, 1–4.)

What Paul said directly of the Jewish High Priest has long been a classic description of the priestly office. The High Priest is *Pontifex*, because he builds the bridge between God and man: the priest is in a position to conciliate and mediate between an offended God and an offending mankind, because, though encompassed by weakness, yet he has been called by God as accredited intermediary. Does Christ fulfill the mediator's need of knowing human frailty and misery? In Him

> we have not a High Priest
> who is unable to realize in Himself our weaknesses,
> but rather one who hath been tried in every way, short of sin.
> (Heb. iv, 15.)

Does Christ fulfill the mediator's need of a divine "vocation"?

> Christ did not appoint Himself to the honor of becoming High Priest,
> but He Who said to Him:
> "Thou art My Son: this day have I begotten Thee,"
> as He elsewhere saith:
> "Thou art Priest forever after the manner of Melchisedech."
> (Heb. v, 5, 6.)

Does Christ supplant the endless succession of mortal mediators in a merely earthly priesthood?

They have been made priests many in number,
because prevented by death from remaining:
but He,
because He remaineth forever,
hath an unchangeable Priesthood.
Whence He can at all times save those
who approach God through Him,
since He liveth always to make intercession for us.
(Heb. vii, 23–25.)

Lastly, does Christ fulfill the mediator's need of sharing in God-nature with the Father and Holy Spirit, even as He shares human nature with you and with me? Listen to Paul's lyric phrases:

Such is the High Priest fitted to our needs —
holy, guileless and undefiled,
set apart from sinners
and made higher than the heavens,
who hath not need daily,
like the priests,
to offer sacrifice first of all for His own sins,
and then for those of the people . . .
For the Law setteth up as high priests men who are weak,
but the word of the oath which followed the Law
setteth up one who is Son, for ever perfect.
(Heb. vii, 26–28.)

This would seem to have set the whole matter in sufficient detail and clarity, but the great-hearted Apostle can scarce restrain his pen; and so we read a few lines more:

Now to crown what we have said:
such a High Priest have we,
"Who hath taken His seat
at the right hand" of the throne of Majesty on high
as LITURGIST (priestly servant) of the sanctuary
and of the true "tabernacle,
which the Lord," and not man, "hath set up."
For every high priest is appointed to offer gifts and sacrifices;
hence this one also must have something to offer . . .
Now He hath attained a LITURGY (Ministry)
so much the more excellent as the testament is better,
whereof He is the Mediator.
(Heb. viii, 1–6, Greek.)

So Christ, then, is humanity's sole Mediator, sole Priest among the sons of men:

There is one God,
one Mediator also between God and men,
Himself man, Christ Jesus.
(I Tim. ii, 5.)

"If any one saith that the very Word of God was not made our High Priest . . . when the Word was made flesh and man like ourselves," said the Fathers of Ephesus, "let him be anathema" (Denz., 122).

Should we ask in further inquiry if Christ is High Priest by the grace of the Hypostatic Union itself (*gratia unionis*), or by the subsequent "plenitude of grace, of whose fulness we have all received and grace on grace" (John i, 16), which theologians call Christ's grace of Headship (*gratia capitis*), the unanimity of the previous considerations disappears, and some hold for either view. But by whichever formality first constituted Priest, Jesus Christ, from the first moment of His mortal life, had the newly-ordained priest's impatience to enact His supreme rôle by ascending the altar of sacrifice:

> Hence He said when entering into the world:
> "Sacrifice and offering Thou hast not desired,
> but a Body hast Thou prepared for Me.
> In holocausts and sin-offerings Thou hast taken no pleasure:
> then I said: 'Behold I am come
> (in the volume so it is written of Me),
> to do, O God, Thy Will.'"
>
> (Heb. x, 5–7.)

Thus, adds the Apostle, "He annulled the first sacrifices in order to establish the second," the perfect, the *one* Sacrifice of the *one* Priest.

So much were the early Christians under the spell of Christ's unique Priesthood, and Christ's action in that Sacrifice being perpetuated in every place from the rising of the sun to the going down thereof, that for some generations they refrained from using the term "priest" of any mere man. Even those charged with the visible ministry of the altar were designated by various other official titles; that of "Priest" was Christ's alone: this for a period as long as that which separates us from the Revolutionary War. "Where are your priests, and why have you no sacrifices?" pagans asked in wonder and in scorn. The early Christians were content to accept the scorn in the joyous knowledge of the unique Priesthood of Him Who was Head of the Body, the Church, and Whose Priesthood was unfailing, perfect, the Liturgist serving forever at the throne of majesty on high! They came, by and by, to designate those most intimately associated with Christ's Priesthood, whether as bishops or as presbyters, with the sacred name of priest.

Then, too, there was that note of the Good Tidings as proclaimed by John and by Peter that they were themselves

> as living stones,
> being built up into a spiritual house,
> to be a holy priesthood,
> to offer spiritual sacrifices well-pleasing to God . . .
> a chosen race, a royal priesthood.
>
> (I Pet. ii, 5–9.)

That the Christian neophyte was in some measure "priested at Baptism" was a commonplace, but the liturgical connotations of that fact must not be exaggerated. It seems to have meant little more, in application, than an additional title of corporate unity. No one grounded the layman's active participation in worship, as far as I know, on the common consciousness of participation in this royal priesthood. Nor was there in those early times, to the best of my knowledge, any such abstract term as "the priesthood of the laity" in the vocabulary of the Christian.

Since the entire complex of questions on the extension of Christ's Priesthood is intimately connected with the character accompanying Baptism, Confirmation, and Holy Orders, a brief consideration of that topic is in place here. Historians of theology teach us that the practice deriving from apostolic times of not repeating Baptism, Confirmation, or Orders, was because those Sacraments "sealed" the soul. In the famous controversy in which St. Cyprian took part, he protested indignantly against the charge of *re*baptizing, since he knew as well as any that there is simply no such thing as rebaptism. It awaited the advent of Augustine to draw out clearly this distinction of a Baptism validly administered, and so conferring the character, and still not conferring sanctifying grace, by reason of malicious ill-will on the part of the recipient. From our vantage point now in the twentieth century one might be led to express the regret that Confirmation and Orders were not to the same extent the object of the controversy, because in the case of these two Sacraments the teaching on character became obscured after Augustine's day, and there were long and weary ways to be traveled before the entire Church knew that Confirmation and Orders could not be repeated because, like Baptism, they imprint a spiritual and indelible likeness of Christ upon the soul. Alexander of Hales (died 1245) is said to have been the first to systematize the doctrine of the three characters, and so set the problem of the nature of the character for St. Thomas in the next generation.

St. Thomas was the first to link character as such directly with the Priesthood of Christ. The passage that is classical in this connection follows:

> Each of the faithful is deputed to receive, or to bestow on others, things pertaining to the worship of God. And this, properly speaking, is the purpose of the sacramental character. Now the whole rite of the Christian religion is derived from Christ's Priesthood. Consequently it is clear that the sacramental character is specially the character of Christ, to whose character the faithful are likened by reason of the sacramental characters, which are nothing else than certain participations of Christ's Priesthood, flowing from Christ Himself (S. T. III, Q. 63, a. 3).

That the character gives the soul indelibly the imprint of priesthood, and this derived priesthood is like that of Christ, sovereign and

eternal Priest, is, since Thomas' time, the common teaching in the schools and an undisputed Catholic doctrine. Before proceeding, let us pause long enough to hear Father Pourrat characterize St. Thomas' contribution to this beautiful doctrine: "This conception of the character is indeed quite lofty. Piety feels a thrill of joy and of wonder, at the thought that our souls bear the physical likeness of Christ, sovereign Priest. Grace makes us partakers of the divine nature, and gives us a resemblance of nature with the Word Incarnate; the character consecrates us to the service of God, and renders us similar to Jesus, High Priest, by making us sharers of His Priesthood."[1] But neither did St. Thomas, for all that, speak directly of a "priesthood of the laity." That formula was awaiting its day.

Not all theologians, however, follow St. Thomas in ascribing the character to the category of a faculty (*potentia, potestas*); in fact, the greater number have returned to the former teaching and called it a habit (*habitus*). The Council of Trent did not enter into the question of the ontological nature of the character, limiting its definition to what had been denied by Luther: "If any one saith that in three Sacraments, namely, Baptism, Confirmation, and Orders, a character is not imprinted in the soul, that is, a certain spiritual and indelible sign, whence these [sacraments] cannot be repeated, let him be anathema" (Sess. vii, can. 9). Trent in a later session dealt vigorously with the Reformer's wish to abolish the hierarchy: "If any one saith that in the Catholic Church there is not a hierarchy, instituted by divine ordination, which consists of bishops, priests, and ministers, let him be anathema" (Sess. xxiii, can. 6). Nothing further has been taught authoritatively by the Church on the nature of the character, or on the limits of laymen's share in the participation thereby afforded of the Priesthood of Christ. We shall return below to the more recent developments bearing on this matter.

What is the relationship of the Priesthood of Orders to the higher Priesthood of Christ, its source, on the one hand, and on the other to the lower priesthood of the confirmed and baptized? First, as regards the Eucharist: "Holy Orders," says St. Thomas, "has as its principal purpose the consecration and distribution of the Body of Christ" (*Con. Gen.* iv, 75). Sacrifice and priesthood are inseparable; each entails the other. There is no sacrifice without the accredited sacrificer; and, as we see in the Anglican Orders, a non-sacrificial priesthood is no priesthood. Bishop and simple priest are equally endowed with the supreme function of sacrificing, the prelate having precedence herein only insofar as he is able to induct new sacrificers by the imposition of his hands. Nor is even the deacon wholly without power over the Body of Christ in the Holy Eucharist: besides assisting in his rôle at its celebration, he is empowered to dispense the Body and Blood at the Eucharistic Banquet. Bishop and priest mediate *in persona*

[1] P. Pourrat, *Theology of the Sacraments* (Saint Louis, Herder, 1924), p. 250.

Christi, and so form a veritable prolongation of that bridge between earth and heaven effected when Christ on the Cross drew sinful humanity up to Himself, drew merciful Godhead down to meet and dwell at one in the wounds of hands and feet and Sacred Heart.

From the Sacrifice of the Cross flow the merits of the life-giving death through the channels of the other Sacraments, the sacramentals, and the priest's praying. While in God's prodigal provision any one at all may baptize, still, since Baptism is a step to the Eucharist, the regular minister at the font is the sacrificing priest. Confirmation is the consecration of maturity in its approach to the Eucharist, and the regular minister of this Sacrament is he who confers the fullness of priesthood. Penance, as spiritual medicine, finds its complement in the supersubstantial Bread, and so here, too, it is the sacrificer who distributes the mercy of the keys. The marriage contract between Christians is sacramentally consecrated by the high contracting parties themselves, but officially and fittingly witnessed by the priest, on whose Eucharistic ministrations the wedded couple depend all their lives long. At the end of life the special aids of Last Anointing are again received from the hands that hold the Body and Blood in Sacrifice, for it is from that altar that all graces, all blessings, from infancy to age, from first incorporation to consummate sanctity, derive. The priesthood of Holy Orders has, in Christ and from Christ, power over the Sacrifice, and secondarily over the people, to bring them within the beneficent ambit of the altar's aid.

We come at last to the question of the priestly content of the sacramental sealings of Baptism and Confirmation, or the objective verity of the rather recent expression, "the priesthood of the laity." To return for a moment to the position of St. Thomas: the Christian's deputation to the worship of God comes from Christ, as the worship takes place in Christ. The seals of Baptism and Confirmation are both badges and instruments of that worship. While the infant Christian has need of graces only for himself, the adult needs for God's service graces enabling him to hand things on to others. Thus Baptism and Confirmation by their respective characters qualify the recipients with passive or active powers emanating from Christ's Priesthood. As stated above, St. Thomas did not link this concept of character to the idea of a lay-priesthood, nor did the imprecision of his language touching priesthood here seem well adapted to suit the exigencies of strict theology. Between Thomas and Trent the teaching on the character was whittled down rather than being added to. At Trent itself the Fathers did not touch upon the priesthood of the faithful, and the so-called *Catechism of Trent* (3, vii, 23) contrasted the power of the lay-priesthood to offer spiritual sacrifices with that of the ministerial priesthood to offer visible sacrifice.

So, speaking in general, matters stood until the great French school of spirituality of the seventeenth and eighteenth centuries.

The school that built up so much that was excellent under the aegis of names like Berulle, Condren, and Olier, made a double contribution to our present question. In the first place everything connected with the Word Incarnate was lovingly pondered, and nothing more so than the theology of Christ's Priesthood. Secondly, that question that was to echo even into our own days began to be sounded, "How does the layman best assist at Holy Mass?" Under this two-headed attack, so to speak, it was inevitable that minds would be driven back for the ultimate reason, so conceived, for active lay-participation in Holy Mass, namely, their share in Christ's priesthood. "Shall the simple faithful not learn," asked the Bishop of Amiens in 1751, "of the right which they possess, to offer the adorable Sacrifice, with the priest and by his ministry? What can they fear in uniting themselves to the priest, and so exercising, without stepping out of the lower rank they occupy in the Church, the honorable rôle which Jesus Christ was pleased to grant them in His spiritual Priesthood?"[2]

In the eighteenth century, too, and the nineteenth, the concept of the Mystical Body was emerging slowly into consciousness, and here, too, it was inevitable that the "lay-priesthood" should be integrated into the picture: the *regale sacerdotium*, the Royal Priesthood, is a vital function of that Body whose members we are, whose Head is the great Priest, "who is wholly fulfilled in us all" (Eph. i, 23).

Under these multiple impulses it surprises no one that the powers embedded in the characters of Baptism and Confirmation, particularly as to their active nature, should be the object of much study and thought in our own days. Precious little in detail of this abundant literature of the scholars has been endorsed by the Church as yet, officially or indirectly. Most of it remains as yet speculative study in the realms of free discussion: its ultimate gains, be they great or small, will be exceedingly precious, as affording an ampler understanding of the pearl of great price given us at Baptism. It is true that Pope Pius XI based his appeals for Catholic Action on the "royal priesthood"; at times he used the words "lay-priesthood," deriving from Baptism and Confirmation. This has had the effect of producing a literature on Catholic Action as the exercise of the lay-priesthood. It is no less true that in the Encyclical on Reparation to the Most Sacred Heart, Pius XI based the layman's power of making reparation on the fact that he is among "those Christians called, and rightly so, by the Prince of the Apostles, 'a chosen generation, a royal priesthood,' (I Pet. ii, 9) . . . to offer 'sacrifices for sins' . . . *and this is much the same manner as every priest.*"* There, beside the throne of our teacher on earth, we rest our inquiry; from thence we

[2] Quoted from Robeyns, "L'Idée du Sacerdoce des Fidèles dans la Tradition. III, Le Concile de Trente et la Théologie Moderne," *Cours et Conférences des Semaines Liturgiques, XI, Louvain, 1933* (Louvain, Mont-César, 1934), p. 58.

* Italics added.

may confidently expect to receive in God's time more precise instruction on the layman's priesthood.

One word now about the anointings in the rites of the three Sacraments of character. The words, "Christ" and "chrism" derive from the same Greek root, the one meaning anointed, the other, anointing. In Olden Time God's messenger was called "God's anointed": the promised Redeemer, as God's Messenger *par excellence* was called simply the Messiah, the Anointed. One was rendered out of Hebrew as *Christ*. How natural that people should be attached to Christ (the Anointed One), by anointings. The baptismal candidate is first anointed on breast and shoulders with the Oil of Catechumens, and after Baptism his head is sealed with chrism. In Confirmation the Sacrament is conferred with chrism on the forehead in an action that is also an imposition of hands. The lowest grade of Major Orders, the diaconate, is conferred without benefit of anointing. The hands of a priest are anointed with Oil of Catechumens at his ordination: the bishop at his consecration has sacred chrism poured on head and hands. Jesus Christ, the High Priest, is anointed with Divinity in an action appropriated to the Holy Spirit, as He Himself described it one day in the synagogue of Nazareth:

> The Spirit of the Lord is upon Me,
> for He hath anointed Me.
> (Luke iv, 18.)

Or, as Peter later said more briefly, "God anointed Him with the Holy Spirit" (Acts x, 38).

May we be permitted, in conclusion, to sum up all this in the language of Holy Writ in full reverence paraphrased:

> Such is the High Priest fitted to our needs,
> holy, guileless, undefiled,
> set apart from sinners, and made higher than the heavens . . .
> one who is Son, for ever perfect . . .
> Such a High Priest have we,
> who "hath taken his seat at the right hand"
> of the throne of Majesty in heaven
> as Liturgist of the sanctuary.
> (Heb. vii, 27, viii, 2, Greek.)

> Now, as the Priesthood is one and hath many sharers,
> and all the sharers, many as they are, form one Priesthood,
> so also is it with Christ.
> For in one Spirit all we,
> whether Jews or Greeks, whether slaves or free,
> were baptized into one Priesthood,
> and in Confirmation were given to drink of one Spirit,
> and some at ordination were sealed yet higher still.

Now the Priesthood has not one sharer, but many.
If the confirmed say, "Because I am not ordained,
I have no share in Priesthood,"
not for all that doth he lack his proper Priesthood.
And if the baptized say, "Because I wear no vestments,
I am not of the Priesthood,"
not for all that doth he miss his royal Priesthood.
There are many sharers, yet one Priesthood.
And the priest cannot say to the prelate,
"I have no need of thee,"
or again the layman to cleric,
"I have no need of thee."
For we are together the Priesthood of Christ,
and severally His anointed.
(I Cor. xii.)

Jesus Christ is the same yesterday and today,
yea, and forever . . .

Through Him, therefore, let us at all times
"offer sacrifices of praise to God,"
that is, "the fruit of lips" that praise His Name.
And forget not kindness and fellowship,
for in such sacrifices God taketh pleasure.
(Heb. xiii.)

ACTIVE CHAIRMAN: Thank you, Father, for your clear and comprehensive treatment of the subject. It is now my privilege to introduce the discussion leader for this paper, Sister Mary Madeleva, C.S.C., president of St. Mary's College, Notre Dame, Indiana.

SISTER MADELEVA: If there is anything that has come through to me during the past hour here on the platform, it is the wisdom of St. Paul's injunction that women should remain silent in the church. I know of no better way of reducing them to silence should they intrude officiously upon the priesthood of the ordained in the church, than to assign them the office of discussion leader at any future conference.

As we were leaving home yesterday, the assistant to our Mother Provincial said to me: "Now, don't come back with too many queer new ideas. Religion is a simple thing after all. We mustn't encumber it too heavily." She held my arm very confidently, hoping that perhaps I would be influenced as much by her silence as by her protest in regard to the new terrors that might arise and might intrude themselves into the convent, from new movements within the Church.

In spite of Father Maguire's reference to the most intelligent and the next most intelligent members of the clergy here, I think there are numbers of them who are not theologians and who may profit by a little résumé of Father Ellard's talk for the purpose of discussion.

First, we were interested, I am sure, in Father's definition of the priesthood, then his proceeding from the known to the unknown.

Following the priesthood of Christ were, first, the realization of the idea and ideal of priesthood in Christ, then the extension of the priesthood to the laity as described in Scripture, as authorized, confirmed and defined in the Church councils and by various theologians, specifically by St. Thomas, as unfolding into newer fulfillments, and particularly in this very day in which we are living.

The priesthood, as Father Ellard quoted from St. Paul, is the official ministry between God and man. Here may lie one of the stumbling blocks that we encounter in realizing our own potential priesthood, arising from the fact that we don't define the word "priesthood" to ourselves. We don't realize the fullness of its meaning, and we make application only of the more limited meaning of the priesthood, the higher priesthood of Holy Orders.

Being a minister between God and man must incorporate a knowledge of man as well as a knowledge of God; and that was most perfectly realized in Christ who knows the frailty of man, and who replaced the long succession of previous human mediators, beginning with Adam and Eve, in the history of humanity.

Christ is unique as a priest in that He had both the nature of God and the nature of man, and is therefore the perfect go-between and perfect liaison officer between God and man.

The perfection of Christ's priesthood, Father Ellard pointed out beautifully, was so definitely realized and recognized by the Apostles and the Disciples of Christ that the name "priest" was not applied to anyone else for two centuries after Christ, and early Christians seemed to be without priests because they did not speak of them as priests out of reverence for this word. Our own use of "priest" does not argue less reverence, but a different approach to the word perhaps than the early Christians made.

Christ shared his priesthood with men through three sacraments: Baptism, Confirmation, and Holy Orders. That, I suppose, is a surprise to most of us. We hadn't thought of our being Christed when we were christened, of being initiated into the company of Christ and into the priesthood of Christ at our christening or our Baptism. That old word "christening" is worth recapturing, I think, and worth familiarizing ourselves with, because it does point so definitely to the qualities that we receive through Baptism.

Father Ellard raises and discusses the question which, I suppose, is the one that occupies most of us: What is the relationship of the priesthood of Holy Orders to the priesthood of Christ on the one hand, and to the lower priesthood of the confirmed and baptized on the other?

His presentation of the doctrine of the priesthood of the laity at the very outset of the Liturgical Week here is conservative and does not exceed by an inch the Church's official teaching on the powers latent in the lay priesthood.

I suppose we should all beware of exceeding, in one way or the other, the application of this teaching of the priesthood of the laity; as I have said before it is a startling idea to many of us, when first presented.

And we lay folk want to keep in our places in order that we won't have to be put in our places.

You perhaps know Father Ellard's books. If you don't, I hope that you will, at your first convenience. He sponsors the wider view of the lay priest-

hood, particularly in his book, "Men at Work at Worship," and I think even more thoroughly, though perhaps not as popularly, in his "The Christian Life and Worship."

In this regard it might be pointed out that doctrines grow and that there is a very orthodox sense in which one observes this development of doctrine. I remember hearing Bishop Shaughnessy put this question to a group. He said: "When we advocated Frequent Communion and the preparation of children for early First Communion, we promised ourselves a crowd of saints. Where are the saints?" Of course each one of us was covered with confusion that he or she hadn't a visible halo to produce. We floundered about for answers for a while. We said: "Well, Bishop, Christ hasn't failed. Something must be wrong with us that we are not saints after daily Communion and early First Communion." He said: "No, Christ hasn't failed." I think one definite outcome of Frequent Communion has been the development and the expansion of the doctrine of the Mystical Body of Christ, and I submit that to the group as a matter for thought. As I understand the liturgy, it is the Mystical Body in action. Is that right, Father?

FATHER ELLARD: Yes.

SISTER MADELEVA: But in connection with the teaching of the church in regard to the development of doctrine, a proper understanding of it will fortify us against the accusation that we are hatching up or creating something new here, instead of expanding and teaching from the authentic sources of the church. In this connection, allow me to quote from Father Francis J. Connell in the *America* for June 22, 1940. He said: "It must be remembered that a development of Catholic doctrine is possible in the sense that in the course of time the Church can acquire a more profound and a more explicit understanding of the revealed truths committed to its custody and a deeper appreciation of the means of holiness encompassed in its ministry. . . ." It seems obvious that that is what God is giving to us now.

And Archbishop Murray, in another expression of this meaning in terms of our present need, says that you may receive a very hot or a very cold welcome in St. Paul. Well, we all received a truly pentecostal welcome yesterday and today. Perhaps we are receiving here, even as the apostles in the upper chamber, a revelation, an unfolding and unveiling of God's meaning to us through Christ, for as Father Connell continues: "Phases of doctrine and of worship that have come to the fuller consciousness of the Church in recent times and are clearly destined by Providence to be remedies for the ills of the world, are the doctrine of the Mystical Body of Christ and of the Kingship of Christ and the practices of active assistance at Holy Mass and of daily Communion." These are precisely the aspects of liturgy which we are trying to instruct ourselves upon during these days. So now with the sound of the mighty wind and the trumpets of fire, I am sure there are those among you who desire to open the discussion, certainly there is a challenge here for nuns and other persons, without trespassing upon the domain of the clergy, to articulate our own position, our own place in this life of liturgical worship.

FATHER BENEDICT EHMANN (*Rochester, N. Y.*): I think we had better make a resolution that any lay people or women religious who stand up, will

not throw their questions back into the laps of the clergy. You must remember that it was a very famous woman,* herself humble, as Sister Madeleva was certainly humble, who led a Pope out of the Babylonian captivity and preached theology to her "dear Babbo," as she called him.

I think we have got to overcome this inferiority complex of the noncleric in religion and theology. Many of them can teach us, not so much perhaps the separate doctrines of theology and all the abstractions which go to make a good, hot clerical discussion, but rather a perspective of theology which is very helpful. I would like to pass on to you something that has been very helpful in my teaching lay people this doctrine of the priesthood of the laity. Here is the way I like to put it:

When I was ordained a priest a few years ago, I received nothing new of power for my own salvation, for my own self. When I became a priest, I could do nothing more for myself in the Holy Mass than I had been able to do as a confirmed Christian before ordination. All the new powers I received were for the benefit of the Church, priesthood being, as Father Ellard pointed out, for the purpose of giving sacred things to others.

Then, there are just three or four instances in the practical life of a Christian which I think illustrate dramatically to our people how they are priests in practice. Thus, in sacred Matrimony, the bride and groom confer a Sacrament on each other, a Sacrament of sharing in Christ's redeeming love, and they can't do that without priestly power. That is one of the reasons why there is such great discussion among theologians about mixed marriages. Then, I have found that girls and boys who have a certain sense of responsibility in their faith, can be made to think twice about a mixed marriage, by showing them that in all likelihood they could not be then receiving a Sacrament, and would not be able to enter into the priesthood of Christ in that particular connection. And finally, there is this very practical truth. When Christian mothers and fathers are training their children, they are passing on sacred things to them, ministering to their spiritual growth; and that not just by reason of a natural responsibility and a duty, but of a function they have, their priestly function.

The same is true for you teachers in schools. You are acting in your teaching capacity not only as having a responsibility that you have voluntarily accepted, but you have a function that you are performing which every Christian could perform in your place if they had the same vocation. In the matter of conferring Baptism the same is true. Every Christian may baptize in case of necessity, and in so doing, is performing a priestly work. It's as simple as that. There is a need for an elaborate working-out theologically, such as Father Ellard has given us, that reduces itself in practical life to just such simple terms: bride and groom getting married confer a Sacrament on each other, using their priestly power; mothers and fathers in the family, Sisters in the schools using their priestly power to teach Christian truths.

I forgot to mention the works of mercy which all Christians are called upon in the Living Parish to execute, conferring a living mercy of Christ through the works of mercy. Thus they are again conferring holy things, not things which come out of a certain emotion of passion, but also with that something that comes by reason of function. I am a priest and I have received these powers (I say that of every Christian) not for myself, but to give to others.

* *St. Catherine of Siena (Ed.)*

FATHER BUSCH: Before we leave I shall want to make a few announcements. And here is a thought that occurs to me in regard to a question which someone has brought up. May one say the rosary during Mass? And is the rosary liturgical? Well, today is the feast of the Holy Rosary. And in the Missal we have a Mass formulary for this feast, and in the Breviary we have a formulary of the Office for this feast day. Surely these are liturgical. And then from time to time we reach into our pockets for the rosary "beads" which are a simpler form of the same devotion. May one say the rosary during Mass? Here is my solution: I prefer to say the rosary "beads" outside of Mass. When I am at the altar I must use the Missal. And when I am at Mass and not at the altar I still use the Missal. I think that as time goes on and people become more and more conscious of their part in the Mystical Body of Christ, one can imagine what the general result will be.

FATHER HARDING: I want to thank you, Father, for putting me back into the good graces of the Church. I enunciated a provoking question deliberately but down in my heart I have great affection for the recitation of the Mass according to the Missal and encourage that in others. As a matter of fact, I procured Missals for the lay brothers in our community, and instructed them through the course of the year for a long period. I hope you won't think it boasting, but my preparation for Mass the night before is to read *St. Andrew's Daily Missal* with its notes, and also Cardinal Schuster's treatment of the same subject.

I teach liturgy, and I like to take the aid of the wonderful things that the Benedictines have provided for us. Now that is not an apology for my life and my attitude but I wish to express some sympathy for the laity who have not the training to follow the Missal from the text. That was the purpose of my question. I have heard it stated elsewhere that devotions, such as the Stations of the Cross and even Benediction of the Blessed Sacrament and devotions to the Sacred Heart are something not quite liturgical. They wanted to call them a-liturgical, non-liturgical. I have always insisted that what was done in the name of the Church by a public minister is liturgical; that even though there is only one priest saying the Office, for instance, he is the public minister of the Church. With our Blessed Mother and all the angels and the choirs of martyrs and the virgins and the rest of them, no public minister of the Church can ever be alone in his priestly prayer.

I don't wish to prolong this and I wish to thank Father Busch for that clear statement concerning the recitation of the rosary at the celebration of the Mass, if someone prefers that devotion. We need not be ashamed of having feelings, but we wish them to center on the things that are great, so by purifying the emotions and coaching them on things that we can love, we learn to love Almighty God better. So as a Franciscan I would say: "By all means read the Missal, if it helps you," and it does help me. But if it is better, if you feel better and can center your affections more closely on Our Blessed Savior by any other method, then adopt that. Now I came with that chip on my shoulder to this convention to ask that question, and I am perfectly satisfied. I hope you will excuse me for being somewhat brusque in introducing it.

ACTIVE CHAIRMAN: His Excellency, Archbishop Stritch of Chicago, will now say a few words.

Archbishop Stritch: All I want to say is that I am very glad to be here at this second Liturgical Week, and to see interest growing in the liturgical movement throughout the United States. There is a great deal of work to be done. We must be careful when we are talking about dogmatic theology to use exquisitely exact terms. It is very easy for us to wander off into mysticisms which are dangerous. Let us keep to exact dogmatic theology and not stretch the points beyond the comprehension of the people. I think that is very important.

As I said last year at the Liturgical Week, as I said last summer at the School in Sacred Liturgy at Mundelein, as I said this morning, so I say again: do not be extremists. To know the liturgy, to enter into the spirit of the liturgy, is the blessed thing. Remember, you must know the liturgy and enter into the spirit of the liturgy according to the mind of the Church. If we succeed in avoiding all extremes, we shall find this liturgical movement a great, blessed thing.

I enjoyed very much the two papers which were read this morning: Monsignor Hillenbrand's in which he gave us the doctrine on the meaning of the liturgy, and Father Ellard's in which he stated so accurately and so carefully the teachings of the Church first, and then the teaching of the theologians, on the priesthood. I think that papers of this sort are the things that we need in this movement to keep us thinking aright. We must not be ready, for instance, to assume that everybody in the Catholic Church overnight can become a liturgist. Remember that down in the mountains, the part of the country where I come from, there are a lot of folks who cannot read and write. And you must remember that the use of an English liturgy is already somewhat far removed from taking part in the Mass by the use of the Latin Missal.

We must remember that the Church is the Mother of us all and that she has made concessions in her goodness to the weaker of her children, the more ignorant of her children, the less educated of her children, for assisting in her Mass. While trying to inspire all to the more perfect way of assisting at Mass and entering into the liturgy, let us not forget for a minute that even in the glorious days of the liturgy in the thirteenth century, we find writings praising the participation of those who took part in the liturgy in the great churches of Gothic Europe, standing outside the bar, fingering their rosary beads.

(*The meeting was recessed until 3:00 p.m. on the same day.*)

Afternoon Session — October 7

The session was called to order by the Rev. William Busch, who introduced the Rt. Rev. Abbot Columban Thuis of St. Joseph's Abbey, St. Benedict, La., honorary chairman, and the Rev. William J. Lallou, Professor of Liturgy at the Catholic University of America. Washington, D. C., active chairman. The meeting proceeded as follows:

Active Chairman: We shall ask Father Abbot Columban of Louisiana to lead us in prayer.

(*Prayer*)

Active Chairman: Before I secured my present very lucrative position with the Catholic University, I gained a modest competence at the diocesan seminary in Philadelphia teaching sacramental theology and liturgy, and when in answer to questions concerning how I earned this modest competence I would say: "Oh, those were the branches I taught," sometimes I would get this reply: "Well, you know we can imagine what sacramental theology is, but what is this liturgy you teach?"

Now, the answer to that question was very ably given this morning in the splendid paper of Monsignor Hillenbrand. The first paper this afternoon will touch upon the other branch which used to be my means of livelihood, sacramental theology.

This morning we learned something about that much discussed topic, the royal priesthood of the laity, or the degree in which the laity may be called participants in the priesthood of Christ. Now, this afternoon, unless the title of the paper is misleading, it seems to me we are going to sail the very difficult waters between meaning of the Mass and meaning of participation in the Mass. One of the most interesting and one of the most baffling topics we have in our tract on the Blessed Eucharist is precisely that concerning sacrifice and the Mass. How we are to reconcile the Mass with the idea of sacrifice, which to most minds mean that the victim must be killed or destroyed or very materially changed: how that can be applied to a sacrifice in which the victim is the unchangeable and undying Christ: all this we theologians have been wrestling with from every angle.

To what extent the reader of the next paper is going to sail into these difficult waters I do not know, but I am sure we are going to hear a very instructive paper on the meaning of the Mass by the distinguished Benedictine, Dom Paschal Botz, O.S.B., of St. John's Abbey, Collegeville, Minnesota.

MEANING OF THE MASS

Rev. D. Paschal Botz, O.S.B.

Since Father Ellard last year presented the important doctrinal aspects of the Sacrifice of the Mass to the first Liturgical Week, and since this audience includes theologians, pastors and teachers who have expended their best thought and energy on the subject of my paper, I feel rather presumptuous in attempting to explain the meaning of the Mass. There is nothing to be said that has not already been said, and said in a far better way. I believe I can best serve the purpose of this assembly by leaving aside controversy and by keeping theological considerations as much as possible on the level of actual experience. We can experience our dogma in prayer and in worship, providing our mind is actively enlightened by faith.

Now, there are certain theological truths imbedded in the Mass, which have power to generate participation and piety, and which have wider implications for pastoral work, for parish life and for Catholic social thought generally. While it is the achievement of scholastic theology to have determined in precise terminology what is the nature of sacramental causality (namely, efficient instrumental, *ex opere operato*), and to have determined the matter and form of the Sacrifice in their relation to the precise moment of consecration, yet it seems to be reserved to modern times to unfold the inner richness of the *sign* of each Sacrament. The Sacraments are signs, and the language of the liturgy is sign language: the sevenfold code of sacramental signs, together with many lesser signs that convey both meaning and redemption. If we understand this sign language we understand the mystery that is Christ (*cf.* Col. iv, 3). Every Sacrament is a visible sign conferring invisible grace. Now, unless we know what the sign of each Sacrament wants to say, we do not understand its grace content.

This paper is an attempt to understand better the *sign of the Holy Eucharist*, the Sacrament of unity and community. We will view that sign in its totality, *i.e.* as the Church performs it, with all the sacred ritual and prayers that surround the act of consecration. Yet more; we need to start with Baptism, which qualifies us for the Holy Eucharist and cries out within us for the Eucharistic Sacrifice, as for its necessary fulfillment. Just as Baptism opens the way to participation in the Mass, so baptism-consciousness helps us to understand the Mass.

Baptism-Consciousness

I should like to follow the order of our experience and point out three objects of faith which awaken that consciousness of Baptism:

1. The TEMPLE (church) as a structure with the altar as its center, dedicated to symbolize the greater, living structure not built of stone, but of living members of Christ. We leave the world of the profane and enter this sacred place.

2. Then, the *community* of faithful and sacred ministers gathering for Mass. As an object of faith, this community is already the fulfillment of the symbolism of the consecrated building. We, the actual members of that living temple which is the whole Christ ("Head and body: that is the whole Christ." St. Augustine, in *Ps.* 100, *cfr.* Apoc. xxi, 22f), are more important and spiritual than the consecrated building. We take our place in this community of cult.

3. Finally, the *Asperges* of the Sunday parish Mass directly reminds Christians of the rebirth which brought them into community with Christ. Baptism brings people together out of the world and out of the narrow confines of their individualism.

These objects of faith make us aware of the *presence of Christ* in the community. That awareness is an elementary necessity for an understanding of the Mass. By presence of Christ we mean here not His presence in the tabernacle, but His anterior living presence in His Church and in His baptized ones. That presence is great, sublime and permanent: all the sacraments help to create that presence and to increase it. Our entry into the temple, into the community, into the presence of Christ is our *Introit.* That community (parish) is essentially a community of action in worship and is the proper setting in which Christ renews His Sacrifice; there He exercises His priesthood and makes the community and its visible priest the bearer of His signs and mysteries.

The liturgy is nothing but the intimate life-action of Christ in His Church, and the Mass is the highest exchange of love between Him and His Church. He gives Himself in death for His body, for His parish: the Mass is the forgiving, redeeming peace-embrace of the Savior and His redeemed. From all this it follows that there can be no passivity, no mechanical presence, no isolation, no magic, whether in the administration of, or participation in sacramental actions. Christ is active; priest and people are active. Once our eyes are opened to the presence of Christ, everything springs to life: the *Dominus Vobiscum* with its response, the kissing of the altar, reverences, incensings, words, chant — all appear as outward signs of Christ's presence.

Fides Et Devotio

The so-called Mass of the Catechumens serves as the preparation of ourselves for the Sacrifice. "Let a man prove himself" (1 Cor. xi, 28). We prove ourselves by faith and devotion: faith, in order to distinguish between bread and Bread; devotion, in order to come with clean hands and be prepared. The celebrant, in the eucharistic prayer, remembers "all here present, whose *faith and devotion* are known to Thee." Faith and devotion follow baptism-consciousness and are the product of the Fore-Mass, which is made up of prayers and the word of God. This part of the Mass, if it achieves faith and devotion, overcomes the all too common formless piety and mere bodily presence marked by absence of understanding and activity.

Prayer here is a community act, in which the Spirit of Christ presses us to cry out in praise, thanksgiving, petition and atonement. We give public expression to our sorrow (*Confiteor*), to our longing for the Passover of Christ in word and deed (*Judica* etc., especially the *Kyrie eleison*), to our praise and thanksgiving in the *Gloria in excelsis.* The greatest need of the baptized child of God and of the soldier and minister of Christ is always the need of redemption. Our perfect prayer is the Collect (*ecclesia collecta*) in which we pray "*Abba* — Father" through Christ our Lord, in the Spirit. It is so perfect because it corresponds to the trinitarian order of life in us: *in* com-

munity of the Spirit, *through* the humanity of the Son, *to* the Father. That is the only *adequate* prayer and preparation for the Sacrifice itself. Prayer here unites us to Christ our Brother: it makes us ready to accept truth, ready to offer with Him and be transformed into Him. But we who offer with devotion have a need that is even greater, that of faith.

Faith. "How then are they to call upon Him in whom they have not believed?" (Rom. x, 14). The way to right worship is right faith. Before action comes belief. Before Christ worked miracles He roused faith; before He died on the Cross, He preached the gospel of truth. Faith is the disposition required on our part for benefiting by His redemption. Just as in Baptism, instruction and the Creed precede the Sacrament, so especially in the Holy Eucharist, — truth and faith first; then redemption and salvation. The Sacraments are not for profane eyes and empty hearts; Christ does not posit His signs in a vacuum. As a preparation for the Sacrament, truth has a twofold function: to describe Christ in the Sacrament and to prepare us.

(a) By *describing Christ* I mean that the word of God (lesson, gospel, sermon) serves the sacramental Christ. While the words of consecration spoken over the bread and wine are rightly taken to be the visible sign, yet the Church does not permit Mass in that ultra-simple sign, but gives that sign the full development and setting of prayer, truth and action. The whole Mass converges to the Consecration and points to it. Now, when we use the inspired Old and New Testament readings, these help to unfold the inner richness of the sacramental sign to our vision. Christ is not only the Lord of the Gospel and New Testament; He is also contained in type in the Old. So the readings and sermons describe Christ in His person, His work, parables, miracles, promises; in type; in His future coming; in His members, apostles, men and women saints. Or again, the inspired word may describe the graces we hope to derive, or the apostolates we will undertake, as a result of the Sacrifice.

But the divine word is not detached from Christ and His community. Christ, who is present, Himself addresses it to His Mystical Body. The solemn rite of the Gospel points to a mystery, *the mystery of Christ Himself coming in the Gospel:* so the prayer of purification, the blessing, the Alleluia chant, the procession, incensation of the book, acclamations to Christ (*Gloria tibi, Domine! Laus tibi, Christe!*) and lighted candles tell the believer that Christ speaks through the mouth of His minister-deacon.

Christ's word is *effective.* God says of His word that "it shall not return to Me void, but it shall do whatsoever I please, and shall prosper" (Is. lv, 11). Christ promised that we are clean by the very word that He spoke in truth (John xv, 3), and so the priest prays that "by the words of the gospel our sins may be blotted out." Christ

lives in us already by faith (Eph. iii, 17) and "of His own will He has begotten us by the *word of truth*, that we might be, as it were, the first fruits of His creatures" (James i, 18).

Since Christ's word is also a bearer of redemption, we speak of a "sacrament of the word": it is the spiritual element which goes forth to prepare *us*, the offerers of gifts (while in the Sacrament proper the word is the spiritual element united to the visible gifts, which makes the Sacrament effective *ex opere operato*).

(b) The word *prepares us* in faith. Our reaction to the word of Christ is divine faith. We accept truth because we need the mind of Christ for the approaching mystery of faith. In the Creed we give our assent to the articles of the Symbol and to all the Church commands; but in faith we also accept the *whole Christ*. That means that our public profession implies acceptance of, and surrender to the community in which Christ speaks and lives. This community act strengthens our corporate unity with Him and the supernatural bonds with our fellow Christians. Our profession is then sealed with the solemn sacramental act that makes our unity and community more perfect. Our faith orientates all Christian living.

The Offertory — Preparation and Symbolism of Our Gifts

The Incarnation of the Son of God provides us with a close analogy for the Offertory and its meaning in the Mass. When God prepared for the Cross, He first took the offertory-gifts from human nature. The Son of God prepared Himself by taking human nature from the Virgin's womb ("God sent His Son, born of a woman." — Gal. iv, 4). Hebrews x, 5–7 proves that the Incarnation is the offertory of His life. The Incarnation was *in ordine ad crucem;* the Offertory is *in ordine ad consecrationem*. Hence we must view the offertory gifts in their relation to the *sign* of the Sacrament. The faithful bring the gifts, the priest blesses them.

Both bread and wine have a natural aptitude to express the symbolism of the Eucharist. First, they are in the nature of *food*, common familiar food eaten by the multitude. Secondly, wheat, though it is God's gift to man, is worked into that common food by the *industry of man*. Bread, since it includes our work, represents our humanity. We offer something that is symbolic of ourselves: bread and wine express *us* before they express Christ. Or, better, Christ uses bread and wine to express Himself, because they first stand for us.

Finally, there is yet a special aptitude in bread and wine to signify the effect of the Eucharist: *unity out of multiplicity*. Man's work produces a *single piece of bread* out of many grains of wheat and a cup of wine out of many grapes. Now, our divine Savior uses our gifts, not only to make Himself present sacramentally, but to signify and produce in those who eat a new unity. Our isolation as mere individuals decreases and we are involved more and more in a spir-

itual unity. "Because the bread is one, we, though many, are one body, all of us who partake of the one bread" (1 Cor. x, 17). The many grains of wheat and the blood of grapes become one food and drink, and those who consume them, one with Christ. The Bread is broken for the many, but only in sign, for the one Christ remains who gathers all together into one body. The mingling of some drops of water with the wine, according to the Council of Florence, is meant to "signify the effect of this Sacrament, which is the union of the Christian people with Christ" (*Decret. pro Armenis*, Denz., 698). The Offertory, then, is so vital for the meaning of the eucharistic sign, that without it we miss something essential, just as one missing the Offertory, "misses Mass," and does not fulfill his Sunday obligation.

The Sacrifice: Mediation and Memory

1. *Mediation.* All that we believe about Calvary is true also of the Mass, except the manner of offering. Priest, Victim, offering and purpose are identical. Like Calvary, the Mass is the supreme act of mediation of Christ the Mediator of the New Testament. He is Mediator in His *person* because He stands both on the side of God and on the side of man. His humanity is the instrument of mediation and of redemption. The principle of action, the sacrificial *will* of Christ, which runs through His whole life, found its highest triumph of mediation in death on the Cross and there sums up the "other" acts of a lifetime.

Christ our Mediator lives in the Mass not only in Person, but also in activity, in His sacrificial will. That sacrificial will endures even now in the glorified Christ: "for by one offering He has perfected forever those who are sanctified" (Hebr. x, 14).

"Because He continues forever, He has an everlasting priesthood. Therefore He is able at all times to save those who come to God through Him, since He lives always to make intercession for them" (Hebr. vii, 24 f).

And the Fathers of Trent indicated Christ's *active* presence in the Mass by calling Him *offerens* (Denz., 940). Divine wisdom has devised a way of bringing down to earth that sacrificial will of Christ, which intercedes eternally before God's throne and now has gathered within itself all the efficacy of His earthly life and sacrifices. By the sacramental sign the Church brings the redemptive will and death of Christ into time and space, into our midst. The manner of doing so is unbloody, because it is sacramental, but the sacrifice of the Mass is the same act of mediation as the Cross. The Church never tires of offering it to God and surrounds the Sacrifice with the recurring mediation formula, "through Christ our Lord."

The Mass is one great *per Christum Dominum nostrum*, and the priest, at the end of the eucharistic canon, takes the sacrificial Body

and Blood, raising them into a final oblation with the words: *Per ipsum.* When he adds *cum ipso et in ipso* we are brought back to the thought of our own incorporation into Christ, to remind us that because of our close association we must continue to *offer* with Him and in Him.

2. *Memory-Sign.* Our Savior Jesus Christ commanded His Apostles to keep alive the memory of His death by performing that sign. He attached to it such efficacy that the sign actually contains what it signifies. The memory of Christ is so much alive and so powerful in His Church, that that sign carries what it signifies. But what does it signify?

(PAST) According to 1 Cor. xi, 26, it signifies Christ's death: "Do this . . . in remembrance of Me. For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until He comes."

The separate consecration of the unbloody elements of bread and wine signify His death. The sign, though unbloody, contains all the redemption of the bloody Cross. But it includes also the Incarnation, Baptism, the Resurrection and Ascension, and Second Coming in glory. This is shown by the liturgical prayer called *Anamnesis*, our *Unde et memores:*

"Wherefore, O Lord, we Thy servants, as also Thy holy people, remembering the blessed *passion* of the same Christ Thy Son our Lord, likewise (*necnon*) His *rising up* from hell, and also (*sed et*) His glorious *ascension* into heaven, offer unto Thy most excellent majesty" this pure, holy, spotless Victim, the holy Bread and Chalice of life and salvation. (Compare the Anamnesis of the oriental and other ancient liturgies for the incarnation and second coming.) Here the Church interprets that sign, because here she is obedient to Christ's command: "do this in memory of Me."

The whole Christ, in all of His life-mysteries is commemorated in one Mass-sign. But the Church also separates and distributes those life-mysteries over many feasts and seasons. She celebrates Advent, Christmas, Easter and Ascension in so many Masses, even though she commemorates them all in each Mass. Christ and His mystery are one and indivisible. There is only *one Christ:* in type (Old Testament), in history (New Testament), in mystery (Mass). Because of our human condition, the Church unfolds the sign gradually through seasons and feasts, until we arrive at the knowledge of the fulness of Christ. The Liturgical Year is a year's course in the mystery of the Mass. We celebrate successively in the Sacrament what Christ went through successively in history. But the glorious Christ, in His eternal youth, is beyond division and the vicissitudes of history.

(FUTURE) Our catechism teaches that the Holy Eucharist is the pledge of life eternal. The second coming of Christ is imminent, and in the Mass we anticipate that future coming. The Eucharist is the

surest guarantee of our partaking in the joyful heavenly banquet. Our hope is so well founded, in Christ's presence, that we forget our restraint, begin to chant and clothe the sign with solemnity. The liturgy tends to solemnity because it is service to the *glorified* Christ. Solemnity expresses our anticipation of the more perfect liturgy performed by all the blessed spirits before the throne and the Lamb which stands as it were slain (Apoc. v, 6–13). The Church commemorates the heavenly liturgy when the priest bows profoundly, praying that our Sacrifice may be borne to the altar on high, to the end that we too may be filled with heavenly grace and blessing (*Supplices te rogamus*).

(PRESENT) *The Sacrificial Banquet.* According to St. Thomas Aquinas, the holy Eucharist is also a sign of something present (*Summa*, III, 73, *a.*4). To what does the sign point? We may be inclined to repeat simply that it points to general graces, to the effects of redemption, to Christ's corporal presence in us and to the moral helps for virtuous living. That is true, but we often forget that the sign specifies and points to more definite present effects. Much depends on our spiritual point of view, whether we make Christ the center of our lives, or our subjective needs.

While sanctifying life increases in us through Holy Communion, we are more perfectly *configured to Christ.* Eating of the sacrificial bread, which is the *perfect* way of participating, brings about a closer union with Christ and a spiritual solidarity with the community of Christians. The sign of the Eucharist expresses the Mystical Body and perfects it. Unity (with Christ) and community (with each other) are the fruits. Therefore, St. Augustine speaks of the *signum unitatis* and theologians see in the Mass the best description of the inner nature of the Church. The sign is effective: it contains what it describes; and if it effects all that it describes of the past, it effects also what it describes as present.

The result is a practical attitude far removed from the attitude of those who rest satisfied to see the eucharistic Bread reposed and reserved in the tabernacles without eating thereof. The first purpose of that Food is not reservation, but the formation and perfecting of the mystical Christ in the world, in the hearts of men, so that He can become visible in charity and Catholic action. It is also far removed from the narrow view of merely receiving our gifts back with profit, of taking Christ away into a private life of personal religious enjoyment and leaving it at that; of regarding the Eucharist in us only as *extraneous* means and actual helps to observe the commandments. Our moral life must serve the Mass.

Charity, Action, Moral Life. The true, dogmatic meaning of receiving Holy Communion needs to be restored in parish life. It is contrary to the nature of the Mass to commemorate Christ and all His saints, and to forget our neighbor. How different would parish

life look, if after Holy Communion we did not bury our faces in our hands so as to shut out the distraction of our neighbor and to see Christ only in our own hearts, but rather opened our eyes to Christ in our neighbor and admitted him to our table! Christ prayed before His Passion, "that all may be one, even as Thou, Father, in Me and I in Thee; that they also may be one in us" (John xvii, 21). Holy Communion should open the way to Christ's total activity of mediating truth, redemption and charity through His members. All the apostolates of Christ flow from communion with Christ through His hierarchy, especially the apostolate of the missions. If in the Mass we become sacrificial-minded like Christ, then the vision of faith and His presence transforms us into apostles, witnesses, martyrs.

Holy Communion is incorporation into the risen, glorified Christ. It is Resurrection and Easter, because it is the glorious return of His humanity from the dead. "Therefore, if you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God . . . not the things that are on earth" (Col. iii, 1, f).

But we still have our feet on the earth, subject to temptation, pain, death and to other people. The Bread of Angels is given not to angels but to sinful men living in a corrupt world. But no moral crisis can destroy the vision of faith and the reality of the Mystical Body. If the Mass has made us sacrificial-minded, then the *opus operatum* of the Sacrament will find its way into the *opus operantis* of our virtues. Christ is the form of all our virtues; our cult-associations with Him will show in our daily life. The leaven will ferment.

I conclude by repeating that the Holy Eucharist is *in signo cibi*, spiritual Food to be eaten. It is more important that Christ live in the hearts of men than in our tabernacles. *Sacramenta propter homines*. The Council of Trent gives as the effect of Holy Communion the "*adunatio hominis ad Christum. Et quia per gratiam homo Christo incorporatur et membris ejus unitur . . .*" (Denz., 698) "unification of man unto Christ. For man is incorporated in Christ by grace and united to His members." It is the sign that "all things are yours and you are Christ's and Christ is God's" (1 Cor. iii, 23).

Come Lord Jesus!

Amen.

Active Chairman: I am sure that we all feel very much indebted to Father Paschal for his very able and instructive and interesting paper. It was not what some of us might have anticipated, a theological disquisition on the nature of sacrifice, but rather a very understandable and interesting commentary on the Mass with which we are so familiar; so, it should open up a fruitful field for discussion. And this is in very able hands.

This morning Sister Madeleva said something in praise of St. Paul's restrictions concerning the articulate character of women in the Church. St. Paul, if you remember, had two proscriptions: one positive, and the other negative. The positive proscription was that the woman should be

veiled in Church; and the negative proscription that she should have nothing to say. But these restrictions, of course, apply only to the church edifice. Outside they were not under the obligation.

So, we need not observe here the negative precept, but we are observing the positive precept in our discussion, as Sister Mary Judith of the Immaculate Heart of Mary congregation is becomingly veiled.

SISTER MARY JUDITH, I.H.M. (*Marygrove College, Detroit, Mich.*): The theme of this liturgical week is "The Living Parish"; one in worship, in charity and in action. Our discussion, therefore, may very well concern itself with the practical realization of our participation in the priesthood, and all that it should mean to us in worship and in the inspiration of our daily lives.

It seems to me that the obstacle which stands in the way of popular liturgical worship is not so much the difficulties of the Missal, whether the difficulty of purchasing one or the difficulty of learning to use one, as it is the difficulty of wanting to give up our private individual personal prayers for this or that intention so as the better to unite our hearts and prayers with all the intentions of our great High Priest who stands always before His Father making intercession for us.

I suppose it takes a long time to get it into our heads that everything that we can possibly want for ourselves that is for our good, whether it be the sunshiny day that the schoolgirl wants for a party or a picnic, or whether it be the life of some dear one, or whether it be some spiritual good, if it *is* for our good, that is part of the intention of the Sacred Heart of Jesus; therefore, in uniting our intentions with His, we are praying for our own intentions as well as for those of the universal Church.

I wonder if we could have some discussion as to whether we need a constant day-in and day-out (for teachers) — Sunday-in and Sunday-out (for pastors) — driving-home that theme that Christ has all of our intentions in His Heart; that He has had them there eternally, and is laying them before His Father with His own sacrifice; and that therefore, when we unite our prayer with His, we are including all of our own.

This comes from experience as a teacher: it seems to me that a series of instructions, whether from the pulpit or in the classroom, on the text of the Missal, word for word, might be profitable in showing the people that everything that they want to pray for, everything they ought to pray for, all of the worship they offer, should be offered to God. All their duty to the souls in Purgatory, the intentions of our holy Father; the whole world, their own private needs are right there in the text of the Mass if they will only put into those words a specific meaning of their own.

The Mass contains prayer formulas; and like in every other formula, you are supposed to supply "x," the quantity, here. That is another point that it seems to me might make profitable discussion. Couldn't we try to get our people to learn this "by doing," a principle which we know works well in school? I have never had a parish, so perhaps that is why it is perfectly safe for me to talk about it.

Christ's whole life was a sacrifice. So can ours be. A sacrifice means offering a gift to God; it may be a gift of thanksgiving; it may be a gift of just adoration and love; it may be a gift of sorrow, of repentance or petition; but it can be something joyful; it doesn't have to be just our hardships. Now our whole day should be the offering of that gift. When I get up in the morning,

that is my thought; if the coffee isn't good that is my thought; if I get a letter that makes me very happy, I make an act of gratitude to God; I unite myself with Our Lord who is constantly offering Himself, and I call on the Holy Ghost to sanctify my offering.

Well, I mean that everything, the whole life of the parish, whether it is directed from the pulpit or in private prayer or by instruction in the school or in the confessional, could be made to intensify this thought in every man, woman and child that the pastors and teachers came in contact with: to place this offering of my life at this particular moment for this particular thing in union with the sacrifice which our Lord is offering in Heaven and which the universal Church is offering, and then when the parish goes to Mass on Sunday they have this their oblation to lay on the paten with the sacrificial gift.

That is the thought I would suggest for discussion, and I just hope you won't tear it to pieces too much, because it is very dear to my heart.

Father Huelsmann (*St. Louis*): In connection with what Sister Mary Judith has said, trying to make people realize that they all belong together, why don't we tell them that Christ for them, in that particular parish, *is* the parish? Christ is the head of the parish, and the parish is the Mystical Body of Christ; so, therefore, the parish is Christ; and every time you receive Communion you are getting directly the benefit of that unity in Christ; when you offer Mass it is the parish that offers Mass; it is the parish that receives from God the grace that comes to them through that Mass; and from the parish it comes individually to each member.

So, therefore, if you want to pray for yourself there is only one way to do it, to pray through Christ, that through Christ grace may come to you, and Christ is the parish. So that really, we should all realize that the parish is our Savior because the parish is Christ, and it is Christ that offers the Mass — not I individually, but I, the fellow member of Christ, in the Mystical Body of Christ. So the grace of God comes to the Mystical Body of Christ, and through the Mystical Body of Christ to its members.

I don't know if we make that thought clear enough to our people, and make them think as a community at all times. That would help very much. In nature the same thing is true. The family is made up of two people living for each other. The home, I should say, is made up of two or more people living for the family. All nature, the whole story of life tells us that nobody really benefits by just looking out for himself. In that direction, caring too much for yourself and acting for yourself, lies insanity.

Then another thing: why don't we teach people to come to "com-union"? There are entirely too many of our people that come to Communion with no thought of being united in the Mystical Body of Christ. They have no thought that they are to become one in Christian charity with their Christ and they are to be united one to another. Honestly, most of our people come to a communion with Christ — that is all they think of, the historical Christ; they don't come to "com-union."

Then, likewise, the offertory-procession. I know there is a hesitation about the offertory-procession when members of the congregation march up to the altar and their gift is accepted from them by the officiating clergy; it is something that is not clearly prescribed for. Well, we need to have the ushers march around. In our parish, when they get finished taking up the

collection, they march down the middle aisle and into the sanctuary and stand, offering the people's offering, the sweat of their brow, the work of their muscles, represented by their gifts by which they make themselves part of the sacrifice.

We have our ushers. Make them realize that symbolic act of marching together and holding that out and placing it on somewhat lower tables on each side of the altar. Leave it there during the Mass to remind the people that that is their share, that is their means of giving that bread and wine which is placed on the altar, their dedication to God.

Father Edgar Boyle (*Archdiocesan Director of Sacred Music, San Francisco, Cal.*): I am one of the rural priests. I am from San Francisco. I was thinking, trying to find out from a liturgical standpoint who is the Mother Church, so we can teach our people. We have been trying to tell them "*sentire cum ecclesia.*" There seem to be so many different opinions expressed since last evening's discussion. I want to know these things because we are so far removed from the centers of civilization. Is there a canon or a decree with regard to the rosary during Mass? We could have said the fifteen decades, we have been arguing so much about the rosary. We have the Missals in our parish in San Francisco and we all use them. So, we told the people not to use the rosary; so we got letters from people whose names are not like the names in this part of the country, but were the Lynches, the Murphys and the McCarthys. They thought we were condemning the rosary. But they took the wrong viewpoint. We didn't condemn the rosary. We merely asked them to follow the Missal during the Holy Sacrifice of the Mass, and (as Sister Judith told us so well), tried to teach them one prayer. Even though they couldn't read or write, they could learn this prayer if they are told it often enough and when it is taken from the Missal.

Also, in these country places where they use the rosary so frequently and tell their beads, I think if they can do that and say the "Our Father" and the "Hail Mary" and the "Apostle's Creed," they can also say "Lord have mercy on us," and "Holy, Holy, Holy, Lord God of Hosts; Blessed is He that comes in the name of the Lord" — "Lamb of God who taketh away the sins of the world, have mercy on us." If I seem to speak from invincible or vincible ignorance, you can just write to me in San Francisco and I will get the letter.

Again, I would like to make this point: I am afraid we often look through the wrong end of the binoculars at the country people, we see them at a distance. But the man with the jeans and the lady with the housecoat can appreciate the Holy Sacrifice of the Mass just as well as the man with the frock coat and the peeping-pocket handkerchief and the lady with the silver fox. I think the rural people can understand the Mass just as well as those in our centers of civilization.

Sister Mary Judith: I wish some pastors from the metropolitan areas would explain whether they think that pastors in rural districts have a great advantage because they don't have to get one congregation out in order to get another congregation in.

Father Peter Kaub (*La Crosse, Kansas*): I come as a representative of our good Bishop of Wichita. The good Sister has asked us to see if we

wouldn't be able to contribute more to make our people realize these things, to make things real to them. I am sorry I haven't the gift of being able to present myself to an audience the way I feel I would like to, but I would like to refer, in this connection, to a little catechism of the Mass which Father Bussard has published, and about which I would like to say to him, in the language of our brethren in France: "*C'est comme il faut.*" That is my opinion of Father Bussard's little catechism on the Mass which we have used during the vacation school with the children. In using it, I had in mind what Sister asks us to do — to make the Mass real to them. This little catechism succeeds in a zealous, stirring way, in giving us a concrete and practical solution for the good Sister's problem.

Active Chairman: We must proceed to the next paper. Of course, other articulate members of the assembly, both veiled and unveiled, will have further opportunity for discussion on the same topic because the other papers to follow this afternoon and this evening are cognate to the one that has just been read.

This morning we listened to a very able paper by Father Ellard which gave us certain fundamental principles very clearly presented, concerning the idea of Christ's priesthood in those ordained by Holy Orders, and in the baptised laity. The papers which follow will make a practical application of the latter idea: how actually the priesthood of the laity is exercised in offering the Mass. The first of these papers entitled "Meaning of Participation in the Mass," is to be read by Dom Leo Rudloff, O.S.B., of St. Paul's Priory, Keyport, New Jersey.

MEANING OF PARTICIPATION IN THE MASS

Rev. D. Leo Rudloff, O.S.B.

The basic theme of this Liturgical Week, as well as the subject matter of the individual papers, is intended to be a logical development of the topics discussed in Chicago last year. Many of the topics discussed are the same or at least similar to those treated last year. But the point of view from which these topics shall be discussed is quite different. In this paper I shall endeavor to approach the theme: "Meaning of Participation in the Mass" from a dogmatic angle. This is expressed, if I am not mistaken, in the word "Meaning," which here connotes the "Essence" of participation.

I intend, therefore, first to lay the basis and foundation for my paper in some dogmatic considerations about the Essence of the Sacrifice of the Mass, of Universal Priesthood, and of man, in order to

draw from such well established principles the conclusions for our practical outlook and evaluation of various ways of active, social participation in the Mass.

The Mass is the "re-presentation," or better, the reenactment of the Sacrifice of the Cross, in which this mystery is made present among us. God gave us this miracle in order that we may participate in the sacrifice which Christ offered once for all on the Cross. I think we can say that the essential and basic difference between the Catholic and the Protestant outlook on our Redemption consists in this, that according to the Protestant (more exactly the Lutheran) idea, Christ's merits are only extrinsically imputed to us. We ourselves have no real share in His action: but according to the Catholic idea, Christ's merits become ours through intrinsic solidarity in His actions.

Christ willed not only to die for us, and offer His sacrifice for us, but to offer it *with* us. He wants us to join Him, to become one with Him in His holy redemptive actions. Consequently, the sacrifice of the Mass is essentially the sacrifice of the entire Body of Christ, the Church, the Ecclesiastical Congregation. It is an easy conclusion from this premise that Holy Mass, as a communal act with Christ, calls for active participation on the part of all members of His Mystical Body. In the eyes of God, Christianity is like one big community, gathered around the Cross, offering together with Christ the High Priest, the one and eternal sacrifice of the New Covenant.

The capacity for cooperation in offering this sacrifice of the New Covenant is given in Baptism, which is, as it were, the ordination to the universal priesthood. The baptized person has not the power of consecration, i.e. the power to transubstantiate bread and wine into the Body and Blood of Christ. This is given by the Sacrament of priestly ordination only. In the act of consecration, i.e. transubstantiation, the lay person is merely passive. But that does not mean that he is not truly offering the Sacrifice of the Mass together with the priest and through him. The priest is, as it were, the hand of the offering body. Hence, a baptized person taking part in Holy Mass, does so actively, not passively; perhaps better, effectively as a co-offerer. In the Canon of the Mass the priest makes mention of all those present: "for whom we offer, or *who offer up to Thee*, this sacrifice of praise" (*pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis*). This again proclaims an active participation, as the communal sacrifice of the Body of Christ. In Holy Mass the Mystical Body of Christ is, so to speak, *in actu* — in action — actually realizing its existence and fulfilling the prayer of Christ Himself, "that all may be one," the practical realization of life in the Mystical Body. These two points are mentioned only in a few words, because other papers during this Liturgical Week have spoken of them more diffusely.

But our dogmatic foundations would not yet be laid sufficiently unless we were to consider another point, namely, man's nature as a being composed of soul and body. In virtue of this his essential constitution, man's actions are normally common to soul and body. His internal actions must be externalized. This we observe in all human actions and activities. His thought is expressed in words, his love and hatred are embodied in external expressions. And so too with his supernatural activities as a redeemed creature. He still is human, so God recognises him for what he is, and has arranged, through the sacramental system, that he may act according to his nature even in the sphere of supernature. Thus, his faith is expressed externally in Baptism, which St. Thomas Aquinas calls "the sacrament of faith," because in receiving it man confesses his faith in Christ, utters his internal "yes" to Christ, God's personal substantial revelation.

Just as his soul is "embodied," is externally expressed in the body, appears in it, so also every internal human action demands an external expression or an embodiment in some external action. If, therefore, it is true that the baptized person has an internal share in Christ's sacrifice, and has an active part in offering this sacrifice to the Heavenly Father, then this, his internal active participation, should be, must be externalized in some outward sign. Let us therefore examine the manner of the Christian's external expression of his internal participation in the Mass in virtue of his Baptism.

The first and most basic way of expressing internal participation is by corporal presence. True, each baptized person has a share in every Mass celebrated on earth; true also, merely "internal participation" will suffice, if there is a legitimate excuse. But normally it cannot suffice, because without the most intimate possible external expression the internal attendance is not genuine, it is a sham, a lie. Hence, the Church's rules about corporal presence at Mass on a Sunday.

The most intimate sacramental union with Christ sacrificed in the Mass, is Holy Communion, because it is the means therefor, instituted by God Himself. Here Christ, High Priest and Victim, comes to the faithful soul in order to draw him, as it were, into His own work, His sacrifice; to make him a victim with Himself for God, give him a share in His priestly act of offering God this sacrifice of the New Covenant. Any liturgical movement must accordingly start with a tendency toward frequent and devout Holy Communion, if possible in every Mass we attend. This is truly active participation: first of all, in the sacramental way, in so far as Christ makes us join Him in His sacrificial act; and furthermore in a psychological way, in so far as the faithful, ready and prepared to receive Holy Communion during Mass, certainly attend with a higher and more active psychological effort than those who only assist in the back of the church in order to fulfill an obligation.

There is another way of participating actively in the Mass, for-

merly performed in a very expressive and significant manner, but today in its true nature almost forgotten: participation through the offering of gifts. In former times the individual Christians furnished the bread and wine to be used during Mass and to be consecrated together with the gifts for the sustenance of the clergy and for the poor. These gifts were the symbol of one's self and their offering was the expression of the sacrifice of self together with Christ. This custom has died out completely, and efforts to restore it have been none too successful. Generally speaking, I think in practice it does not work out so well, but I should like to submit that as a matter for discussion. However, I may mention that in some dioceses in Europe the Ordinary has approved an offering of gifts to the poor on certain high feasts, mainly on Christmas, when different things: eatables, clothing, linen, etc., are brought to the altar by the faithful of the parish. This became quite popular in certain places. But what I want to emphasize now is rather to teach the faithful the real meaning of those offerings which still exist in every parish. There is, first of all, the Mass-stipend. Do people understand that in giving the stipend they achieve some active participation in the Mass which is offered for their intention? Instruction on this point would, I think, change people's outlook on this delicate matter considerably. The same holds true of the Sunday collection during Mass, or the gifts for the poor given in connection with the Mass. Here instruction is needed. Nothing has to be changed essentially in the customary way of handling these offerings. But instruction, teaching the people the real meaning of it, will spiritualize these things, in themselves rather material. Then people will consider their offerings as an expression of their own readiness to offer themselves to God the Father, in Christ and together with Christ. And that would be a true active participation in the Mass by those who are called upon "to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. ii, 5).

But in order to express externally man's thoughts and intentions, a *voice* has been given him by God. The normal way of taking an active part in the Mass is by vocal expression. Now, it is not my task here to outline the history of the liturgical movement. But it is commonly known that there is one Papal document which has had a tremendous influence on the latter: namely, Pope Pius X's *Motu Proprio on Sacred Music* of November 22, 1903. Father Ellard even says in his article on *The Dialogue Mass and its Place in the Liturgical Movement* (Journal of Religious Instruction, March 1941), that "the modern Liturgical Movement rests chiefly on Pius X's first great *Motu Proprio on Sacred Music* of November 22, 1903." In this decree, the Supreme Pontiff has given very definite instructions for active participation of the faithful in the Mass by means of singing the High Mass in Gregorian chant. And Pope Pius XI confirmed this appeal in his letter *Divini Cultus* of 1929.

This, therefore, must always be considered as the ideal form of lay participation in the Mass. Pius X's injunction: "Do not sing at Mass, sing the Mass," is authentic. This corresponds with human nature. Man has a deeply rooted instinct to express his ideas through song, especially if this expression is to be a public solemn act. And this is true in an especial way in the celebration of the Holy Eucharist, the Sacrament of Love. For as St. Augustine says: "*Cantare amantis est:* — when someone is in love he sings." Accordingly, it should always be the ultimate goal of the pastor to train his flock for participation in Mass by means of Gregorian chant.

It is true that liturgical chant has developed in such a way that many melodies are too difficult for the majority of the people, and can be executed only by a well trained *schola.* But there are many simple melodies left which can be sung well with only a little training. For example, the following arrangement could be carried out easily in almost every community. Let a few trained singers, a *schola*, or if sufficient number of good singers cannot be found, only two or three men, sing the Introit. Let the people sing a simple Kyrie such as those found in the Roman Gradual in Masses No. 15 and No. 16, or No. 18 for Lent and Advent. Gloria No. 15 is very easy, as is the Sanctus and Agnus Dei of the three aforesaid Masses. Then we have the *Orbis Factor* Mass which is to be sung on Sundays, a little more solemn and very beautiful. Instead we find our choirs often choosing a Mass which is very hard, and has a very wide range from a low to high; but these Masses are certainly much easier. If the singing of all the other parts proves too difficult, let one or two singers recite the Gradual with the Alleluia Verse, and the Offertory. The Communion could be sung by the same singers who sang the Introit. Lately certain simpler melodies have come into use in different places, and probably in time many other simple tunes will be officially approved and admitted, if only the need for them appears, growing out of the active interest of all the faithful, under the guidance of their pastors.

High Mass should always be the aim toward which we strive. For its hierarchic order, imitating the hierarchies in heaven, is shown in a beautiful manner as the Body of Christ "in Action," the priest having his distinct functions, the people theirs. Both priest and people work together, not in such a way that all do the same thing, but that all, fulfilling their respective functions, cooperate in the sacrifice which is that of the entire Christ the Son of God, i.e. both of the Head, and of all its members.

But as everyone knows, the Divine Office (which should be sung as well as the Mass, and is in fact sung in monasteries according to means and circumstances) is, nevertheless, very often only recited. I think that most monastic choirs who sing a daily High Mass and Vespers nevertheless sing the other parts of the canonical hours only

on solemn occasions. Here recitation, in an unvarying quasi-sung tone, is substituted for song. But recitation is a kind of song, when properly done. Thus, if means are not sufficient, recitation can be substituted for song in the Mass as well. Hence we get that form of Mass celebration commonly known as *Missa Recitata*, the recited Mass, or more popularly the "Dialogue Mass" (which was celebrated here this morning in such an edifying way). The Dialogue Mass, as such, is generally admitted and approved. There have been, it is true, certain controversies as to its lawful method. But we can safely say now that its praiseworthiness is generally admitted, nay expressly emphasized by Roman decrees, e.g. the decree of November 30, 1935, in reply to an appeal by Cardinal Minoretti. In this connection I refer you to Father Ellard's excellent current series of articles in the *Journal of Religious Instruction*, especially to that in the September issue, in which he publishes a survey of what is going on in this country, showing that 98 bishops have approved the Dialogue Mass. Only four have disapproved it, and these for special (and different) reasons. The Holy See insists only on permission from the local Ordinary. There can be no doubt, however, that in the eyes of the Roman authorities, the Dialogue Mass is a rather transitory thing, suitable for the training of our people for the sung Mass. But this does not diminish its usefulness and value. And as mentioned already we can very well conceive the Dialogue Mass as a recited High Mass. Hence it follows that the first texts which should be recited aloud by the people are the responses that are sung in High Mass: the *Dominus vobiscum-Et cum spiritu tuo*, etc.

Furthermore, the other parts sung in High Mass should receive first consideration, such as the Gloria and Creed, Sanctus and Agnus Dei.

But no doubt, the Dialogue Mass has become a distinct method of worship midway between High Mass and Low Mass. It seems, therefore, to be quite appropriate to have the people give the responses which in Low Mass are given by the server, such as the prayers at the foot of the altar. The priest reads them in Latin, and the people answer either in Latin or English from their book. For a group like this audience, the Latin would certainly be more appropriate. However, I would like to submit that for discussion, and also whether it would be best to have the parts read aloud by a reader. I don't think there should be any serious objection to it. The most difficult question probably is how to treat the instructive parts, Epistle and Gospel, and also the Oration. I should suggest having Epistle and Gospel read in the vernacular. It is certainly not forbidden to read Holy Scripture in the vernacular during Mass. Why should it be forbidden to read the proper parts of Holy Writ, the Epistle and Gospel of the day? It would be best if a priest could do it. Then we would avoid the problem of having a layman read the

Gospel publicly, a privilege always reserved to the deacon at least. In some places the custom prevails of having it read by a member of the congregation, often a child at the children's Mass. This custom seems to be tolerated by the Church. In this case I should consider the lay person who reads the Epistle and Gospel (and Oration) merely as our interpreter. The real announcer of the "good tidings" is the priest at the altar who reads those parts in Latin.

Regarding the question of the language, and the use of the vernacular in the Dialogue Mass, Father Francis B. Donnelly of Huntington, L. I., in his article in the August 1941 issue of the *Ecclesiastical Review*, has come to the conclusion that it is not allowed to use the vernacular in any portion of the Dialogue Mass. He says: "It may be, as some predict, that the Holy See will soon accede to a desire growing in many quarters for, if not a liturgy in the vernacular, at least some vernacular in the liturgy." However, attention may be called to the fact that certainly in the administration of the Sacraments this is already achieved to some extent, *cf.* authorised vernacular texts in some of our Rituals. "But," he continues, "so far, outside of a few isolated instances, no general concession has been granted to the Church Universal." But the fact is that, according to Father Ellard's survey just referred to, here in this country the Dialogue Mass is now being said in English in 110 places (in Latin in 127 places) and in English-Latin in 222.

In Europe the custom of the use of the vernacular — either exclusively or together with the Latin — has been widespread for many years. In fact, the texts quoted by Father Donnelly (*e.g.* that it is not allowed to read Epistle and Gospel in the vernacular, after it has been read in Latin, except when the reading of the Gospel forms as it were, a part of the sermon), seem to apply rather to the case where the celebrating priest himself, in the course of his celebration — hence as an official part of the Mass — reads Epistle and Gospel in the vernacular. Father Donnelly himself admits that there was never any objection to that enactment of the Third Plenary Council of Baltimore, which ordered the reading of the Gospel in English at every Mass on Sundays, without requiring that it serve as a preliminary to the discourse to follow, although strictly speaking this is against the Roman decree. Decrees are to be understood as answers to definite questions. In each individual case a decision is made. But it is not meant to bind forever and everywhere. Decrees may become obsolete.

There is no Roman decree which deals directly with the point in question, namely, the use of the vernacular in the Dialogue Mass. Custom alone has sanctioned it. My personal opinion is that as long as Latin is the liturgical language of the Western Church (and there is not the slightest indication of a change in this matter), full participation in the liturgy by the people would mean the use of the Latin

tongue. The ideal would be that every Catholic child learn some Latin, enough to understand the texts of the liturgy, in the same way as every child in an orthodox Jewish family is expected to learn some Hebrew, which certainly is more difficult than Latin. The instructive parts, however, *i.e.* the Epistle and Gospel, and probably the Orations too, could be read in the vernacular. The reader, as I said above, is acting merely as the interpreter of the priest at the altar. But as long as the knowledge of the Latin language, even in a small degree, is not common, the Dialogue Mass in the vernacular, at least partially, has its place. By it some active participation in the liturgy is achieved, although not in the same degree as if it were said in Latin. Perhaps a combination at times may become advisable, with the Epistle and Gospel, and also the Orations, being read in the vernacular by a reader, and the other parts: the responses, Gloria, Credo, Sanctus, Agnus Dei, being said by all in Latin. With regard to the Introit, Gradual, Alleluia-Verse, Offertory and Communion, circumstances should determine the language in each individual case. Why not vary the procedure and use the two languages alternately? Of course, it is to be decided by the Ordinaries, and, with their approval, the pastors, as to which parts may be read in the Dialogue Mass. But certainly, it is not necessary to have all the parts read publicly that can be read. Especially in the beginning it would seem advisable to read only a few texts, for to read all of the parts would perhaps be quite bewildering and disturbing for a congregation just being introduced to the Dialogue Mass. Then in time, one might proceed to the other parts, until a well instructed congregation is able to follow with devotion the whole Mass in the form of a Dialogue Mass, and eventually arrive at High Mass. We are happy to hear that Father Ellard is preparing a book on the Dialogue Mass.

In conclusion, may I emphasise again that Holy Mass is a communal act, in which every unit and individual member of the community has its specific function. The priest has his own (hence, it has been forbidden by Rome to have the Canon read publicly in a Dialogue Mass), the other clergy in higher and lower orders their own, and the faithful theirs. Hence it is obviously not at all necessary, not even desirable, that every lay person should read word for word exactly what the priest is saying. But let the people say, or better sing, those parts of the Mass that are meant to be sung or said by the people. These are the practical conclusions from our dogmatic principles.

In the prison camps in Germany, where French soldiers are now interned, the Dialogue Mass is being practiced in a very edifying way, as I have recently learned. That is, where there are permanent chaplains (in some cases it is forbidden for German army chaplains to go to the prison camps), they have adopted in many cases the Dialogue Mass. I have heard that this practice is particularly edify-

ing where there are prisoners of various nationalities, for it creates unity among the prisoners and they feel as one. How this reminds us of that type of Christianity at which the pagans exclaimed: "See how they love one another!"

Summarising our thoughts, we can say that in celebrating Mass in such a truly "ecclesiastical" way ("*ecclesia*" means a gathering together for a common aim and action), we achieve that holy community which constitutes the "saints of God," as St. Paul calls all the faithful in the different churches to which he wrote his letters. Thus will the priest be speaking the literal truth when after the Consecration, he addresses the Father in heaven with the words: "*Unde et memores, Domine, nos servi tui, sed et plebs tua sancta* — wherefore, O Lord, calling to mind the blessed passion of Christ . . . we thy servants as also thy holy people," that people which St. Peter calls also "a royal priesthood."

Active Chairman: I know we all feel much indebted to Father Leo for his very instructive and suggestive paper, emphasizing the various degrees of active participation which the laity may have in the Mass, from mere physical presence to that superlative degree of participation through the reception of Holy Communion. He has shown us also forms of participation which are going on without our realizing it. He spoke of important developments of the liturgical movement respecting real active participation in the Holy Sacrifice, things which are a matter of discussion today among those who are always viewing with alarm every departure from present practice good or bad; as though the liturgical movement, or active participation by the congregation in the liturgy, meant the destruction of the chancel rail, or of the distinction between sanctuary and nave, transforming the congregation into so many altar boys and altar girls.

For discussion we are going to hand the meeting over to Father Justin Mulcahy of the Congregation of the Passion, from Dunkirk, New York.

Father Mulcahy: Regarding the *Missa Recitata*, this may be apropos. About a month ago, Mrs. Justine Ward, familiar to you all for her noble work in promoting the Gregorian Chant here in America, also in several European countries, flew over here with some of her co-workers from France and Belgium and Holland, and we learned from them how returning travellers from the occupied countries occasionally tell of their thrilling experience in hearing as many as ten thousand soldiers from Holland, France, and Belgium, not merely recite, but sing the Mass, Sunday after Sunday in the camps. Thus, as Father Rudloff pointed out, there is being realised in practical fashion the true spirit of unity in Christ, not merely in one nation, but in these three different nations, through the common bond of the Sacrifice of the Mass.

Last year in Chicago I wanted to tell you Westerners how far ahead I thought you were of us Easterners in the liturgical movement; but after last night's talk by our genial host, Archbishop Murray, I don't think you

deserve such unrestricted praise. Why? Simply because when His Grace was appointed Archbishop of St. Paul, the Holy See gave you people here in the Central West one of our native New Englanders, and, you know, I think there is some sort of idea throughout the world that New Englanders are very clannish. The credit then is not entirely yours and the score now stands 50 to 50!

Our cordial thanks are due Father Rudloff for his enlightening paper, showing so clearly that the divine Sacrifice is essentially a social communal action, to be actively participated in by all the faithful in general and each one in particular; since, composed as we are of soul and body, our internal actions should be expressed corporately, and necessarily in some external way. Father then showed how this may be accomplished in various degrees by our corporate presence at Mass, by our offering the two-fold gift of bread and wine or the equivalent, and especially by the gift of one's self for the glorification of God, the edification of the brethren and the suffering of the poor. Father then proceeded to show that intimate participation, personal and social, is effected by our uniting ourselves sacramentally to the Divine Victim of the Mass in Holy Communion. He then went on to prove that participation *par excellence* is effected by the congregation being the choir at High Mass, or at least by the congregation reciting the responses of the server, plus the Kyrie, Gloria, Credo, Sanctus, Benedictus, and Agnus Dei. These parts should be recited preferably in unison with the consecrating priest, in the *Missa Recitata*, or Dialogue Mass.

Father Huelsman (*St. Louis, Mo.*): I have something to report which certainly ought to be considered very earnestly, and that is this: if you have a parish and are confronted with this situation, where a young man, after having finished his high school education, has gotten a position and is holding his position steadily, getting a good salary, and has achieved such success as the average young man wants to have before he can look forward to a settled life, including marriage, if it happens that such a boy at the age of 21 comes to the priest and says: "Father, I want to be a priest" — that doesn't happen every day. I wonder if that happens in the average parish once every ten years. If you have that happen within two years, twice in a parish, or three times, you are about ready to faint.

Well, that happened in our Holy Family Parish. In the last two years, three young men, each of them established in a position, having been out and enjoyed the company of their fellow young people, young men and young ladies, and, as I say, proved that they could succeed in lay living, each of them, came at the age of 21 or 22 and told me: "Father, I want to be a priest." Also there came a young lady, wanting to become a religious. She was a graduate of a Sister's College and had a diploma as a piano teacher, had been playing over the radio and was an accomplished pianist.

The striking thing to know, and that it seems to me is important for the Church in America, is this — the young lady told me that she had been using a Missal since 1932, since she was 11 or 12 years old. And two of the young men talked to me frequently about liturgical things and showed that they had quite a deep grasp of the liturgical point of view. Both these young men were readers at the Dialogue Mass every Sunday for a year or so. That is something to think about.

Sister M. Luanne, O.S.B. (*St. Benedict's College, St. Joseph, Minn.*): I haven't a parish, but there are a few observations that I would like to make as a teacher. First of all I would like to say that though we may have a Dialogue Mass, it seems to me it is also necessary to change the basic philosophy of our parishoners. I have talked to a group of freshmen about their participation in the Mass, and the necessity of offering themselves, and I know there were students in that group who viewed this new development with some dismay. Apparently they don't think of religion as an offering of themselves to God, and they don't think of the laity as basically concerned. It seems to me it will take the united efforts of our clergy and teaching body to get the people down out of the grandstand into the field of sacrificial action.

Secondly, emboldened by Father Ehmann's courageous and generous remarks, I would like to take issue with one more remark made at the morning session: the good Franciscan from Washington, D. C., remarked that you might possibly feel better saying your rosary at Mass. From my own experience and from my experience in dealing with students, I think that if you really know the Mass and know its value, you feel miserable saying the rosary at Mass. We love what we know and if we don't know a thing we don't love it. I know that from my attempts to teach Latin literature, for when my students are still struggling with vocabularies, they cannot appreciate it; it is only when they have mastered the vocabulary and the forms that they can begin to see its beauty, and I think it is the same with everything else. So, when we really know the value of the Mass I don't think it is a case of feeling better saying the rosary at Mass.

Dom Paul Huber, O.S.B. (*St. Mary's Abbey, Newark, N. J.*): I think I will have to call upon the wind that was so graphically described this morning. I appreciate the good Franciscan's view on the rosary. I hope there will be no Irish confetti, as we used to call it, but I am going to take his side, and say, regarding all newfangled practices: "Let the old people alone. Be considerate, as you would have others be considerate of you. Let our people pray as they grew up to pray and as they learned to pray at their mother's knee. Don't disturb them. Be charitable. Put into practice what you here are trying to learn and take home and teach to your people. Take the children and train them to chant the Mass. There is the beginning. Don't look for something startling to happen overnight in the Church. The Church doesn't work that way. The Church is long suffering. Take the children and train them, and in 50 years you will have them actively participating in the Holy Sacrifice of the Mass. Teach the children. Let the old folks have their rosary."

Miss Mary Galvin (*St. Louis, Mo.*): I would like to contribute my part to brushing off the chips from shoulders in an amicable way. I think our discussion is becoming too subjective, and it ought to be objective. I think we have learned quite a lot. As a lay person I have learned from the four or five talks given just why we are here, whom we are to be following, what we are to be doing, and I cannot see that the point is still up for discussion.

I think the papers we have had, indicated very clearly that the point at issue has been covered. Father Ehmann told us last night why we are here and he brought out key principles bearing on the rosary or any other

situation. Father said in his opening talk we were to learn to pray and to do things not only for Christ, but more importantly, through Him and in Him; which is above all, and unquestionably, the prayer of the Mass. As lay people, but as "alter Christus" by Baptism, we are to follow the example of Christ Himself, and, as Father Ellard told us this morning, the priesthood of the laity has for its chief function to offer sacrifice through Christ and with Him and in Him; that is the concept of the perfect sacrifice.

Msgr. Hillenbrand further gave us this message: Mankind from the beginning wanted to offer sacrifice to God, and only on Calvary did we get a perfect sacrifice, the complete oblation of the perfect victim, Christ Himself. We have also learned that the liturgy is an ordered worship, a set ritual. Our true function then is to offer sacrifice to God, but in orderly fashion, according as we are directed by rightful ecclesiastical authority.

Then, I was particularly struck by the example used by one of the speakers, to illustrate the position of us layfolk at Holy Mass. The perfect example of "participation" was given by Our Lady at the foot of the cross. And that there were others there too: those who were the witnesses, true sympathizers; but also some who ridiculed Christ. Our Lady however was there in a very distinctive rôle, and as a High Priestess, she gave the most perfect gift to God, more perfect than any one of us can ever give — the very Body and Blood which He was offering at that moment to His Eternal Father. Now, as High Priestess, I don't believe that Our Lady would have dwelt at that moment on her own feelings; I don't think she would have been subjective. She may have recalled (and no doubt the thought went running through her mind) our Lord's childhood, His miracles and His triumphs; but I think she would have subjected her feelings to the great reason why she was there — as High Priestess. Therefore, her function there was not to sympathize with Christ, not to review His life, nor to meditate, reminisce; but rather to offer with Him to His Heavenly Father His own body and blood, His life, and His death in the great act of redemption. Nor did it end there. The act of redemption was carried on and will be carried on until the last Christian has been saved in this world; and if we are to carry on until the last Christian is saved, we have to fulfill His priesthood until the end of time.

We might take Our Lady as a model, both for meditating and offering sacrifice. There is a time and place for meditation, for prayer, for using our memory as well as for our Sacrifice.

We know that prayer is lifting up the mind and heart to God. But in offering sacrifice we do more: we lift up our minds and hearts and also lift up our hands as well as our minds and hearts, and our whole being to God. We should look at things objectively.

I think we have all come here for a very great purpose, to be guided, to be shown what the liturgy is and how we are to take our part and place in it. We have learned that Christ is our perfect example. We have learned that the Holy Sacrifice of the Mass is not only the supreme prayer of worship, but the supreme act of worship; I think that implies active participation; and we have learned there is a set ritual and that our Holy Father means that when he says: "Don't pray at Mass; but pray the Mass."

ACTIVE CHAIRMAN: The time has come for the session to end, as we don't want to run over the allotted time.

[*The meeting was recessed until 7:30 p.m. on the same day.*]

Evening Session — October 7

The session was called to order by the Rev. William Busch, who introduced the Right Reverend Abbot Thomas Meier, O.S.B., of Mt. Angel, Oregon, honorary chairman, and the Very Reverend William A. Renner, of Alexandria, Minn., active chairman. The meeting proceeded as follows:

Active Chairman: The opening prayer of the evening will be led by Abbot Thomas from Mt. Angel, Oregon.

(*Prayer*)

Active Chairman: I am sure that we all look forward with real anticipation to this evening's meeting. During the course of the day we have had very scholarly papers on the dogmatic foundations, let us call them, of which we will discuss the concrete application this evening. On all sides we hear the question: What can I do today? whether it be from priest, or teaching brother or sister, or lay-person. So I am sure that after the two excellent papers that will be presented to us, the subsequent discussions will have as an undertone: "What others have done, I too can do," and then surely this Liturgical Week will be another step of progress in the liturgical revival.

This evening we have two papers giving, as I have said, a practical application to the theological foundation that has been laid for the subject, "A Pastor's Description of Liturgical Participation in His Parish." The two papers are the works of experts in that field. Both names are known to us, even to novices in this great work of the liturgical revival.

The first, as your program indicates, is by Father James A. Winnen, of Fairfield, Maine. The second paper will be read by the Very Reverend Monsignor Hellriegel of St. Louis, Missouri.

At this time the Executive Secretary has a word regarding the first paper to be read. It is my privilege to present our untiring Executive Secretary, Father Michael Ducey, O.S.B., of St. Anselm's Priory, Washington, D. C.

Dom Michael: The statement that I feel called upon to make as Executive Secretary of our Liturgical Week may be given to you in the form of excerpts of recent correspondence that I have had with Father Winnen, the author of tonight's paper.

In a letter sent to us dated August 19, Father Winnen wrote as follows: "To comply with the regulations, I am sending you an outline of my paper on liturgical participation and parish life. If this is not what you want, I will be glad to send you one more complete. Just say the word. I am also sending a copy of my paper to Father Stedman, discussion leader, and will present another one to you at the Liturgical Week."

The following letter reached us dated August 30, mailed from the parish house of Father Winnen in Fairfield, Maine: "Dear Father: It is our sad duty to announce to you that Father Winnen has just died. He spoke so much of the liturgical convention so we thought we should tell you immediately. He did look forward so to going to St. Paul."

Of course, immediately we expressed our feelings of loss and bereavement to Father Winnen's household, relatives, and parish, on behalf of the Liturgical Week Committee and all who were planning to come to it. But before deciding on finding a possible substitute to take Father Winnen's place, we made an endeavor to secure the paper to which he referred in his previous letter. And on September 14, we received this communication from Father Joseph H. Kalen, his Executor, and Pastor of the church in Sanford, Maine: "Dear Father: At last I have found in Father Winnen's writings the article he prepared for your liturgical congress, and so it is with the greatest pleasure that I forward it to you. . . . Father Winnen talked to me so enthusiastically about your congress when I met him, and he was so anxious to go to St. Paul, that I hope his paper may possibly be presented there."

Therefore, our Committee decided simply to have this paper read, which I have taken upon myself to do in my capacity as Secretary, without any embellishments or interpolation or commentary, in the feeling that it represents Father Winnen's last message to you, and his final and perhaps his greatest contribution to the liturgical revival in this country. It runs as follows:

A PASTOR'S DESCRIPTION OF LITURGICAL PARTICIPATION IN HIS PARISH

Rev. James A. Winnen

Both papers to be read at this session bear the same title: "A pastor's description of liturgical participation in his parish." It is the same tune played twice, but in different keys. The present paper (in a minor key) treats of the modest country parish which follows the Ritual for small churches, holding to the "grand liturgy," as "by the skin of its teeth." The next paper will present the "real" parish, the "ideal" parish, the Program Committee, like the bridegroom of Cana, having wisely kept the good wine until the end: (an excellent dessert makes up for an otherwise poor meal).

To keep the record straight, allow me to say: the fact that Maine was placed on this program should nowise be considered as evidence of any special merit on our part, but rather as a delicate compliment, on the part of the Committee, to his Excellency, the most Reverend Archbishop of St. Paul, formerly our well beloved Bishop of Portland, Maine.

The little parish of Fairfield is still far from being a "liturgical garden" with flowers galore and all in full bloom. The ground has been cleared, seeds have been sown and there appear just enough

shoots to give hope for the future. Of so-called "activities" we have very few. Activities make a "live parish," not necessarily a "living parish." Endless, aimless motion leads nowhere, and like the St. Vitus dance, results in exhaustion. Then, the modern notion of religion as social service is rather vague; the slogan: "Service to man is service to God" is too "catchy," while the old rule: "Service to God is service to man" is still the safer. By all means, let religious scouts perform their good deeds far and wide, but let us make sure that they always keep in touch with their base of supply: the liturgy, the altar.

Sundays and weekdays we start with the singing of the hymn of Prime, in English. At all Masses, only the Servers answer the prayers at the foot of the Altar, but after the Introit, the whole congregation takes over. Kyrie, Gloria, Credo, Sanctus, Agnus and all the Responses are the share of the Faithful in the Common Act. Before Communion (which is given only during Mass) while one of the Servers recites the Confiteor in Latin, the Congregation says it aloud in English and a little later, three times: "Lord, I am not worthy." Those who do not receive sacramentally are expected to make a spiritual Communion. When declining an invitation to a banquet, etiquette demands that we offer an excuse: Spiritual Communion is our excuse for not partaking of God's banquet; hence, our motto has become: No Mass without Communion.

At High Mass, the Proper is sung by the *Schola*, and the congregation sings all the rest. We have, of course, only one daily Mass, but three or four times a week, it is a High Mass. In our simple way of thinking, the best Mass is the one that gives the most honor to God; the more God is honored, the more He will draw upon His infinite treasure, and one single Mass, if God so willed, could empty Purgatory. Therefore, our best interest is to consider God's honor first: he who is stingy with God cheats himself.

The expenses of the sanctuary lamp and the altar candles are paid by a different family every week, and before the end of January, the list is filled for the whole year. First come, first served. Votive lights of the ten, the eight or the six hour variety are only a memory of the past. They died quietly "in odor" of grease and stearine. With us, the Mass, God's greatest gift to man, has become also man's greatest gift to God in his fellowman. A Mass is a most "popular" present. Masses are "donated" not only for funerals and anniversaries but for birthdays and weddings as well. As a member of the parish intelligentsia expressed it: "Too hot for flowers in Purgatory anyway;" and, to a young married couple: "A shower of God's graces will do more good than a shower of bric-a-brac or kitchenware!" And yet, my parishioners are not rich. There is not a professional man among them. They are just ordinary small-mill workers and day laborers, just the "common people" God loves so much, considering that He makes so many of them.

Vespers, Benediction, Way of the Cross, all is congregational singing; plain chant by plain people. No more "just attending services." Six years ago grandstand and bleachers, figuratively speaking, were taken out of the Church. Now everybody is a player and every player is on the field.

So much for liturgy. How about Catholic Action? Well, if you invite one of the Siamese twins, it is pretty sure that he will bring his other half with him. Liturgy and Catholic Action are related just as closely, and if they are not: beware — they are "freaks." Liturgy and Catholic Action are like the Commandments. Love God, love thy neighbor. To man they appear like two commandments; to God they are but one. There can be no love of God without love of neighbor; there can be no liturgy without Catholic Action, and *vice-versa*. True Catholic Action is but another aspect, the dynamic aspect, of the liturgy. It takes power to drive a machine. Liturgy is the only power plant for Catholic Action. In a parish you will have just as much Catholic Action as you have liturgy, no more, no less. You can figure it out as accurately as the horsepower an engine is able to develop.

The Propagation of the Faith is our "pet activity." It is a crime to stint the growth of the human body, but what about the Mystical Body? The primary purpose of Catholic Missions is not to save souls; that is but a natural, necessary consequence; the primary purpose is the bringing of the Mystical Body to its full size. Besides holding for years the first place in the diocese for contributions toward the Propagation of the Faith, besides originating the now so common practice of ransoming pagan babies, and ransoming 450 in eleven years, through the Holy Childhood, our little parish has to its credit one perpetual burse and one annual scholarship for native priests in Africa, through the *Opus Sancti Petri.*

Another work of Catholic Action is our endeavour to emphasize the sacred character of Christian Marriage. Every time the banns are published, the congregation recites a prayer for the interested parties. No wedding without a High Mass. Rubrics are strictly observed in regard to ceremonies and music. The Principals and their witnesses always receive Holy Communion and it is quite common to see their relatives and friends crowd the Holy Table. No stunts at the Church door, no confetti on the steps, and rice is reserved for pudding or soup. The religious celebration ends when breakfast begins.

Last winter, when our boys were called to camp, a Correspondence Club was started to keep them in touch with the home town. The club sends them the latest news, good reading matter and an occasional box of chocolates or home-made fudge. When the pastor exhorted, even coaxed the girls to write to the boys, they responded with enthusiasm. They thought that for once they were "getting the breaks."

These and similar things are indications of a budding corporate life, and may be more significant than surplices and albs, liturgical altars and the vernacular, good as these are in themselves.

Sometimes a pastor gives up in despair! With great enthusiasm he had thrown himself into what he considered "the Liturgical Movement" and his throw was a "wild throw." "They don't like it, they don't want it. So what's the use?" That is the wrong question; better to ask: "What's the cause? Who is to blame, people or pastor?"

People are pretty much the same everywhere; they generally follow, they seldom lead. Maybe the cart was placed before the horse? A horse is good at pulling, but rather poor at pushing. A pastor must pull, pull very hard, and push — very, very little. That is God's way: "*Trahe nos, post te curremus:* draw us, O Lord, and we will run after Thee." God always draws, never pushes, and neither should we. Our problem is not "What shall I do?" but "What shall I be?" If I want a liturgical parish, I must be a liturgical pastor; not have a "liturgical dream," but be a liturgical fact.

Liturgy is more than mere knowledge; it is a consciousness, a dynamic consciousness that spurs on the will to acting the thought, *to live the liturgy*. We shall be liturgical only when our daily life has become the concrete and practical expression of our corporate life in the Mystical Body. We may still encounter difficulties, but we are immune from discouragement. Nobody can rob us of what we are!

The liturgical pastor is such an important factor, that we may put down as a safe rule: no liturgical parish without a liturgical pastor, and no liturgical pastor without a liturgical parish; a cold stove cannot keep the room warm; and a hot stove cannot leave the room cold. (Not so long ago, after witnessing the celebration of Epiphany in Holy Cross Church, St. Louis, a laymen wrote to *Orate Fratres:* "It was O'Fallon all over again. The people gave us the impression that 'they have already caught much' of the liturgical spirit of the Monsignor." You see the rule: Stop pushing, start pulling; traction becomes attraction and you succeed by "Merely Suggesting!" *)

I am fully aware of my awkward position, somewhat like a schoolboy talking before University men. But my stammerings may be an encouragement to those of the horse and buggy days who, like myself, are laboring in small country parishes. Less fortunate than the young priests of today, we have to rely upon ourselves for a liturgical education. In our seminary days the Mystical Body was little more than a "Mythical Body": the Mass was a devotional act of receiving much while giving little, and the whole liturgy was just — rubrics. If I go on, it will be to say to those Lone Rangers: "Take heart, Brothers. It can be done, I tried it. Not that my way is the best way. It just is the way I have tried."

* The reference is to Monsignor Hellriegel's current series of articles in *Orate Fratres* entitled "Merely Suggesting" [Ed.].

First, build your own power plant. Get some good books. A few will do. It is not a question of "how much" you read, but of "how well" you read. The food we put into our stomach, if well digested and assimilated, builds up our body; the food of our mind, our reading, under the same conditions will form our mentality and rule our life. We act as we are. *Actus sequitur esse.*

Next, get the right viewpoint. For viewing the physical heavens the best place is an Observatory. For viewing the spiritual heavens the best, the only Observatory is the Mystical Body. From there the whole creation, with its billions of parts, is seen as one great whole. Nothing is marked "I," all is labeled "We." We see not man but mankind. It is the divine "no-man's land," where mankind as one team plays the game of life. There are pitchers and catchers, in- and out-fielders, some are sent into the game, others are kept on the bench: they don't mind: the good of the team is the supreme law. A home run brings joy to the bat boy as much as to the lucky slugger himself. An injury to the youngest rookie is an injury to the team. The team is all that matters.

Now transpose this view. For "team" read "Mystical Body"; for "player" read "cell," an integral part, a source of energy, but only "in" and "for" the whole Body. Alone and by itself it is nothing; in and with the Body it is everything. One day I was talking "cell" to one of my men of good will; he felt enthusiastic, he understood perfectly. But soon I noticed that we were not "in the same cell." He was thinking of the three cells in the battery of his old Ford. Leaving my cell for his, I decided just the same to launch the liturgical movement. Three cells: the pastor, this man and one of his friends made a full battery, strong enough to start any motor, even if the parish turned out to be a heavy truck.

Generations, like verbs, have a past, a present and a future: old folks, young people and children. Use the correct tense! In the liturgical movement what is essential is not a change of practices but a change of mentality, otherwise we still have the same evils under another name. At a certain age, a change of mentality is very hard, not to say impossible. Our dear Lord warned against pouring new wine into old skins. The common good being the supreme law, there is no "unjust discrimination" in benching old stars and keep them as utility-men. Life is progress, it is in the present and the future, not in the past. From personal experience I dare say that the good old folks rather enjoy watching from the sidelines the young people transforming parish life from a dry formula into a living, organic expression of the Church.

So much for the line-up. How about the field? Meditate and apply the parable of the wheat and the cockle. Leave the weeds alone. Wait until harvest time, wait for the new mentality. When St. Thomas in the *Lauda Sion* pleads for a renewal "*Nova sint omnia:* let all things

be new," he indicates the order in this New Order. "*Corda, voces et opera.*" *Corda*, new hearts, a new mentality; then only: *voces et opera*, the exterior practices. Be patient! We do not face a spirit of opposition, only a lack of consciousness. Instead of "boiling over" why not "boil down" those "objectionable" devotions and practices to what they really are — spiritual baubles and playthings of spiritual children. Why take them away by force? When our parishioners, through liturgical education, have grown to the age of understanding, they will discard without tears those cherished treasures of their childhood days. Like Christ, always be a Master, never be a Boss.

The one point that can never be over-emphasized is that Jesus is first of all "Jesus," Savior. He is a great teacher, a great worker of miracles and so on, but the only name that expresses the "whole Christ" is "Jesus," Savior. That "perfect" name was chosen in the council of the divine Trinity! As by his one act of disobedience the first Adam lost mankind; by His one act of obedience, the second Adam redeemed mankind. That one "Redeeming Act" is the very *raison d'etre* of Christ. Now of the full Redeeming Act (Passion, Resurrection and Ascension), Mass is the perpetual memorial; and as the Redeeming Act is the "whole Christ," the Mass is the "whole liturgy."

Teaching the Mass is preparing the Faithful to receive their share of the Redeeming Act. Starting with the Mass is the best way, nay, the only way to teach the liturgy. Why learn things backwards? Has not the liturgy developed around the Eucharist like a giant tree around its core? Are not the other Sacraments for that central one? May I be allowed to repeat before you a plain argument for plain people. The Holy Eucharist is the holiest of the Seven Sacraments; it contains the God of Grace, not only the grace of God. That is why we "adore" the Holy Eucharist! It is Jesus who puts in the Sacraments the grace He merited by His Passion. After He had paid for us that awful price, God the Father made Him King and Master of the redeemed world. The higher the price we pay, the more precious we deem our possession and the harder we try to keep it. So did Jesus; and He devised this wonderful plan: "For fear men escape, as they did before, I will make them part of Myself, they will be 'one body with me.'" That is what we call the Mystical Body. This plan of Christ is "the heart" of our whole religion. In every living organism the heart is placed inside and is surrounded by other organs, for its protection and its support. Such is the role of the other Six Sacraments in regard to the Holy Eucharist. For protection we have Baptism, Confirmation and Penance. They protect the Mystical Body against intruders and unworthy members. For support we have Holy Orders and Matrimony. They perpetuate the Priesthood and the congregation, both needed for the Eternally Redeeming Christ. Finally, Extreme Unction is but a last polishing of the ripe fruit before it is carried into the heavenly banquet hall.

Now, if man's first duty, and greatest interest, is to become a worthy member of the Mystical Body, should he not first of all be taught what and where that Mystical Body is, what enormous benefits and privileges membership in that Body bestows upon him? We don't care for what we don't know! The man who does not care to belong to a club will not inquire about conditions for membership; while if he does care, he will be ready to make any sacrifice. Baptism may lead men to the Eucharist, but the Eucharist must draw men to Baptism. The Eucharist is the end; Baptism is but a means to that end. It is because we want the end that we adopt the means and not *vice-versa*. As by the fruit of the tree of Eden man was drawn to death, by the fruit of the tree of Calvary, man will be drawn to life!

Individualism is the blight of our age and the liturgy its only cure. Individualism is anti-God, for God is Love, and Love in its concrete form is Union. The greater the Love, the closer the union. That is why between the "Three divine Lovers," the union is so perfect that, in a mysterious way it becomes Unity, and we adore Three in One. The liturgy is the Sacrament of Unity and Peace. It excludes individualism, as health excludes sickness. Health and peace go together, for, what is health, but peace of the whole organism? Teach the Mass and you fight Individualism. Mass is the Memorial of the Redemption. We are redeemed because we are part of mankind, not because we are ourselves. The Mass is the "common act" of mankind, by mankind and for mankind. The Mass is "mankind at work at worship." The smallest congregation at Mass represents the whole Church. The so-called parish Mass is in reality a "World Mass." No matter how small the attendance there is always a quorum, for where is Mass there is Christ; and where is Christ, there is the Church, the whole Church. (How consoling when you face too many empty pews!)

Perhaps, too much emphasis has been placed on the use of the Missal. Some will never use it. Why not explain more about the "Mass and its meaning," reserving instructions on "How to use the Missal" for smaller groups. Every Catholic should be able to attend Mass intelligently and profitably even without a Missal. Represent the Mass as a drama in which three actors have their special parts, the congregation, the priest, and Christ Himself. The Fore-Mass is like the preamble during which the various actors are introduced, the people, in the Kyrie and the Gloria; the priest, in the Collect; Christ, in the Epistle and the Gospel. Then comes the First Act, bringing on the Matter of the Sacrifice, the Offertory. As this is the "special part" of the people, they should be taught what to offer and how to offer it. Let them do as Christ did at the first Mass. He offered Himself, He put Himself into the hands of the Father, "obedient unto death." Let every individual, mindful of his own crosses and difficulties, repeat with Christ: "Here I am, O God, do with me what Thou

wilt; not my will but Thy will be done." The Offertory is by far the most important part of the Holy Sacrifice, for the faithful!

The second act, the Consecration, is the special part of the priest; the offerings turned into a pure, holy immaculate oblation, become the Body and Blood of Christ; Head and members are united, the Redeeming Act is renewed.

The third act is the part of Christ: Communion, the return Gift of the Father who is well pleased. The drama ends with a banquet where the chief actor plays host to the whole cast. They eat His Flesh and drink His Blood.

What an opportunity to form "true disciples" of Christ! If outsiders were forced once again to say: "See how these Catholics love one another," the heathen of today would be influenced like the pagans of old and the world would be Christian tomorrow. How divinely simple! How can you hate a man who sits down with you at the table of a common friend? How can you despise your neighbor when you realize that you can be saved only because you are what he is, a member of the same Body? There are many members in a body, they are all equal, though not similar. They are all important and necessary, for they all have to fulfil a function in which they are specialists, and for which no other can substitute. The head may be lofty and the feet lowly, but even to appear before a King, we stand on our feet, not on our head.

In the Mystical Body, with equality, there is solidarity. Strictly speaking there is neither private sin, nor private grace! You may "call" a toothache something private to your jaw, but it affects your whole being. Your stomach may get all the food but the whole body is fed. Hence, there is no reason for campaigning against "spiritual privateers," those who cannot reconcile corporate worship with personal experience, those who try to kidnap "dear Jesus" and have Him all to themselves. Let them make Communion as profound an experience as they can, the more the better. As members of the Mystical Body they are the fully qualified ambassadors of the whole Church, and the more an ambassador is *persona grata* the more beneficial he will be to the country he represents, whether he realizes it or not. Imagine the stomach having a little snack just by itself, thinking it is cheating the rest of the body! The Eucharist, like the Manna of old, is one food for all the people, but everyone can find in it the taste that pleases him best. There is and there can be no "contradiction" between corporate worship and private religious experience. Don't waste time and energy "tilting at wind-mills."

I have taken much of your time trying to say what can be expressed in two words: liturgy is not merely something to be taught or to be learned. It is, above all, something to be lived, and every parish, big or small, "trying" to do just that, is already, in the full sense, a "Living Parish."

Active Chairman: I am sure we are all very grateful that this paper was presented to us instead of the selection of a substitute speaker.

At this time we are privileged to have with us one whose contribution is affecting ever-widening circles in the production and presentation to our people of the *Sunday Missal*, so beautifully arranged with simple notations that anyone can follow it very easily; and the *Lenten Daily Missal*, with its appropriate thoughts for each day in Lent; finally, the *Gospel Readings* for each day, bringing the Gospel story into our everyday thought, and, therefore, action.

And so I deem it a privilege to introduce Father Joseph Stedman of Brooklyn, New York.

Father Stedman: You can be assured I am not going to take myself seriously after such a paper as that, for I consider it not only the record of something said, but of a man of great spiritual stature, and of a rich and mature experience in the liturgical apostolate. I think I can apply to myself, after that paper, what my friend, Monsignor Hellriegel, said of Father Winnen to me this morning: "Really, last year he electrified us."

I consider it a great privilege to have known him, not personally, but by letter, and I must say that he was always inspiring. As I listened to the paper the thought occurred to me (especially since it came from the diocese over which Archbishop Murray formerly presided with such distinction) that I could say, without being charged with a pun, that this great priest, Father Winnen, went from the Fairfield of this world to the fair field of Heaven.

I think this evening he must look down upon us with something of a little chuckle, as he sees us chuckling over his homely phrases down here, for he was indeed a man who just oozed with rare good humor. Especially is that true of the way he looked at the three sacraments that make up so much of parish life — Baptism, Mass, and, later on when one passes through the anointed portals of Final Unction — the "last Sacrament," which especially we hardly regard humorously. But he looked at it that very way. So perhaps we should not take ourselves too seriously here tonight.

You know, as we think of him up there, speaking from the gates of Saint Peter down to us who are here in St. Paul, I thought of the airplane trip some of us made to the Eucharistic Congress here recently. That day I got on the plane in such a hurry — I was afraid I might miss it — I bumped my head. Somebody said: "You are going to St. Paul with horns on." I said: "You just watch me. I will return with wings." And so we came by plane, but only part way. I mention this because it may interest those of you who came here through storm and hail on the opening night; for we thought (during our trip) we too might be arriving at the gates of Saint Peter instead of at St. Paul! For a terrible storm forced us to land at South Bend, whence we continued our journey by rail.

Now, throughout the day you have been listening to applications of the old adage that a habit does not make the monk and vestments do not make for an increase of religion. Well, this reminds me of another episode of our trip. We had to go from South Bend to Chicago by trolley car. On the trip, we met a very interesting Jew who told me, when I began to speak about the great necessity of religion: "Father, religion is on the increase." He knew this, he said, because he sells vestments to Jewish Rabbis and is doing

a rushing business nowadays. This man looked upon vestments as indicative of religion. Sometimes we perhaps may look at it in the same way.

We have come here tonight especially in order to see the liturgy in action at two great parishes. I think that Father Winnen really spoke the truth, when he referred to Monsignor Hellriegel from whom you will hear in a moment. But his reference to using the Missal gave me such a lift that I must tell you another true story.

I happened to be in Washington several times during the past couple of months contacting one of the men down there, trying to get the Missal into the lives of soldiers. At one point in our conversations I was told: "Father, you are in the wrong place. You are in a lost cause when you come down to Washington with Missals. The only kind we are interested in are the kind that kill people. Of course, we spell it differently."

But, all joking aside, let me now take up my assignment, which I consider a privilege, of leading the discussion here. Certainly Father Winnen was a man who "fed" his people. He acted upon the injunction of Christ to feed His lambs and feed His sheep. Let us priests consider this aspect of the man. Some time ago, I had the privilege of designing a brochure for a Bishop and was able to put upon it what is said to the ordained ministers of the entire church: "*Christus magister pascit nos per magisterium ecclesiae.*" (Christ, the teacher, feeds us with the teaching power of the Church); "*Christus sacerdos pascit nos per ministerium ecclesiae*" (Christ, the Priest, feeds us through the ministry of the Church); "*Christus rex pascit nos per imperium ecclesiae*" (Christ, the Ruler, the King, feeds us through the ruling power of the Church).

And so too, into Father Winnen's hands were given sheep and lambs to feed. He realized that two sacred things were placed into his hands through priestly ordination, not only the sacramental, Eucharistic body of Christ, but also the Mystical Body.

But before we begin the discussion I think you will not consider it amiss if I make a request. Father Winnen sent his paper to me, asking for some comments on it. I was about to send him a reply when I heard that he had died. I do hope to obtain the permission from our esteemed Executive-Secretary to do the following:

Next week we shall have the privilege of sending out letters to every priest in the country about our edition of the Missal and New Testament. In that letter I would like, if it meets with the permission of the Executive-Secretary and his Committee here, to enclose a copy of that message from the dead priest, to every living priest in the United States.

Now there are some points to be discussed, and I believe that Father Renner will take over the chair. I think this is a paper that you all should discuss in your own way and from the floor, as many of you as possibly can. In the event you do not get over these points, if we have time, we shall be privileged and pleased to remind you afterwards.

ACTIVE CHAIRMAN: At this time we will hear from Miss Olive Trumm of Milwaukee, Wisconsin, for just a moment. Then we shall invite comment from the floor from all of the audience.

MISS OLIVE TRUMM: I desire the privilege of telling you about the "liturgical day" which was held in Milwaukee recently.

That many lay people in our city were taking an interest in the liturgy was obvious, because of the great number of Missals that were being used. So several of us felt that we might learn a great deal if we spent a day together in liturgical prayer and in learning more about the liturgy.

May I say here that it took the Chicago Liturgical Week, which was held so close to home, to arouse sufficient courage and enthusiasm in us to start our "day" and get busy and make it a success.

Since imprudent enthusiasm might lead us to transgress the rules of the Church, we felt that we should secure and follow the advice of a priest. Our first work, therefore, was to gain this support. Let me say that it was not difficult. When the pastor of St. Boniface Church in Milwaukee so willingly offered to sponsor our "day," we knew that we were going to have a successful one. There were other priests, too, who offered to help.

Our first work now was to contact the lay people. You see, we did not feel that we were just going to have a liturgical day for one particular group. What we were trying to do was to make it city-wide in scope. But we hoped that, once we should all have received the proper inspiration and knowledge we would go back to our own parishes and carry on the work there. We contacted the various societies, such as the K. of C., the Youth organizations, the Girls' Sodalities, and Married Ladies', the Catholic Worker, in every single parish that we could think of. We asked them to send a representative for our preliminary meeting, at which we were going to lay the plans.

As soon as we did this, difficulties came up. The night of the meeting came. The wind just howled over that lake. The sleet and snow crunched beneath our feet and the thermometer went down to 10 below zero. We decided nobody would come. But — of the fifty-two people invited, forty-two came!

So we laid our plans. We decided to have the day on March 4. Then, because we had read the books of Father Ellard and because he had already given us much inspiration and taught us to love the liturgy — for some of us had attended days of recollection and week-end retreats that he had given — we were very happy when he accepted our invitation to be the speaker of the day.

When deciding where we were going to have this "day," we thought of the Sisters. They are always known for their gracious hospitality, and every order in our city opened their doors to us. We are fortunate in having in Milwaukee the Sisters of St. Francis at Alverno College, a college famous for its liturgical music, and so accepted their invitation. These Sisters gave us a great deal of themselves. They offered their hall for our meetings, their chapel for the Mass; and when the "day" came they served our breakfast and our dinner, gave us a program of liturgical music, and placed their teachers at our disposal. Beautiful liturgical displays were set up in an artistic arrangement across the stage, combined with liturgical vestments (most of which had come from O'Fallon, Missouri) thus bringing to us lay people the beauty of the liturgy in art.

Some of course had tried to discourage us. They said that we would not have a crowd. We were told that if we could get 100 people out of the city of Milwaukee who would come to a liturgical day, it would be a success. Well, the "day" came. I think I shall never forget it as I entered that beautiful chapel. At the altar was the celebrant who had given so much of his time and energy, Father Ellard, leading us in the Dialogue Mass. There were present 25 priests, 16 deacons, 49 sisters and about 286 laity. We

slipped into the last pew as the priest came to those words: "and Peter, answering, said to Jesus, 'Lord, it is good to be here' . . ." It was our first attempt at the Dialogue Mass. Father Ellard gave a sermon telling us what a liturgical day meant to us.

There followed breakfast. After that, there were two lectures, one entitled "Worship with Christ," and the other "The Mass for Catholics." After both of these talks there were discussions, which I must say were very lively. Then followed dinner. After dinner we had an hour of liturgical music from the Sisters.

The afternoon was given over to other talks: one, "The Laity and the Divine Office," and the other two were plans to carry on our endeavor in the future.

There were about 53 local parishes represented and 7 parishes outside of the city. From this group we asked one or two people to act as representatives for their own parishes, because we hoped that the work would somehow go back into the parishes.

The day ended with the recitation of Compline and then we went to the chapel once more to receive the blessing of the Great Liturgist.

We have come again to this second Liturgical Week with a group of 9 priests, 12 Sisters and 8 lay people. We have come to carry back with us ideas to help us carry on this work. We know that there are others in this group who have had far more success than perhaps we have had, and we too would like to hear from them.

I trust that this short résumé of how we planned our "day" will act as an incentive to those who might like to try it. It isn't hard. The secret of success is very simple: pray. Pray much; pray carefully; put in a good lot of hard work and God does the rest.

Active Chairman: It may interest all of you to know that last Thursday a Liturgical Day was observed in St. Benedict's College in St. Joseph, Minn. A report on this meeting will be brought to us tomorrow.

Father Hodik (*Casca, Wisconsin*): As we were listening to the wonderful paper written by Father Winnen just before he went to his Lord, I jotted down a few notes that you perhaps would be interested in, regarding the effect of the liturgical movement in my small country parish that hasn't got even a school. The radius of this parish is about 15 miles. It consists of about 140 families.

This morning Sister Madeleva told us that a superior warned her not to come back home with too many "queer" ideas. The Archbishop of Chicago told us that we can't become liturgical overnight. Again, Father Winnen in his paper stated that we shouldn't throw ourselves wildly into the liturgical movement; not to put the cart before the horse. Well, I am afraid that's the way I started with the liturgical movement. It was the result of a visit I made to England, where I became attracted (so I thought) to the liturgical movement in that country. Principally, I had seen some beautiful "liturgical" altars. When I came home I looked at our altar. It was a cheap one with a lot of niches on it that looked like "cracker boxes"; and in these "cracker boxes" were big saints, little saints and middle-sized saints. I went around and raised some money, removed this altar and put in a beautiful "litur-

gical" altar. The people thought I was going Protestant, and the next thing I knew they had gone to the Bishop and told him so. They told him that I had moved their beautiful altar out of the church and put in a simple altar that looked altogether too plain. The result of that was, the Bishop moved *me*. At my next parish the people came and asked me if I were going to move their altar of saints. When I assured them I wouldn't, they were satisfied to keep me. Then I began the other way. I began instructing the people about the Mass, explaining how it is the highest form of worship and in which we should participate in the best possible manner; that it is through the Mass that we can best talk to God and unite ourselves with the Almighty.

After preparing them for some time, I had the way further prepared by a missionary, a Benedictine Father from St. Procopius Abbey (Lisle, Illinois). This mission was a success. The ground had been broken. Next I got enough books and Missals for everybody in the parish. Since the people were still much in love with their "keys of heaven," I gave them all Missals as Christmas presents, and little by little they got quite interested. I then carefully taught them how to use the Missal. After using it for some time, I then began teaching the children how to recite the Mass aloud. After they knew how to recite the Mass the congregational singing came. That was hard. But today they love to sing, and just about everybody uses the Missal. They can't offer up at the Mass properly without at least referring to the Missal. I might explain that this form of worship is our corporate form of worship, and today in our parish at Casca we are not only praying the Mass, but we are living the Mass. These are the results of a few years of preparation.

Now vocations are beginning to show here and there. Every year one or two or our girls goes to the convent. In the last two years two of our boys have gone to the seminary. One, 23 years old, became so interested in the Mass that he decided to go to the seminary.

I also put reading matter in the homes which the people could study before going to church on Sunday. And last year we began discussion groups once a month. They proved so popular that we had to have them twice a month. The next thing was, they wanted them every week. Last week I got a copy of the *Mission Message* and I was surprised to see all that our mission club had done in the past year for our Catholic missions.

Now if you will bear with me, I still have something very important and interesting to say. One result of the liturgical movement in our parish, since our people became so interested in living the Mass is this: we never have to talk about money. Our financial report shows that in the past five years there have been no arrears in the parish. Our collections have been larger than any in the surrounding territory. Last year neighboring St. Norbert's College in De Pere was asking donations for a dormitory. In a week we got $1,500 together in the parish. Then there are of course collections on Sunday, too. When the people were told that the offerings given by the people represent *them*, they stopped giving pennies and nickels. Only silver comes in now. After the first year, our collections doubled and after the second year they tripled. I know for sure our collections are going to quadruple. All this I believe is due to the living of the Mass. In Casca the people know that if they give the best they can to God, He will give the best back to them.

ACTIVE CHAIRMAN: In justice to our next speaker we must dispense with further discussion.

His paper is a continuation of the subject in hand, and we are very fortunate to have with us this evening Monsignor Martin B. Hellriegel, pastor of Holy Cross Church, St. Louis, Missouri, who is well known I am sure to you all.

MONSIGNOR HELLRIEGEL: Thou, James Winnen, hast kept the best wine until now; wine poured out in the Fairfield of the East and presented to us. We certainly, all of us who had the privilege of getting acquainted with him last year, became better men and women. I am very glad that Father Winnen had that joy in his life. He had to undergo numberless hardships, which any man must go through if he loves the Church; and the Lord provided in his Divine Providence a wonderful compensation so that before he should go from Time to Eternity, his work should be officially and widely recognized. He surely has by now, all over the country, many friends who will remember him in their prayers. James, departed brother, rest in the peace of Christ; and tomorrow we shall offer up our Holy Sacrifice of the Mass in the Cathedral of St. Paul, for the repose of your soul.

A PASTOR'S DESCRIPTION OF LITURGICAL PARTICIPATION IN HIS PARISH (*Continued*)

VERY REV. MARTIN HELLRIEGEL

THE PAPER assigned to me for this evening's session is entitled: "A Pastor's Description of Liturgical Participation in His Parish." Before commencing, "this pastor" wishes to make a few preliminary remarks.

First, the writer of this paper is an "infant" pastor of only one year and, as a rule, people readily pardon the shortcomings and mistakes of youngsters.

Second, his parish of "The Holy Cross" in the city of St. Louis consists of about 440 families, two-thirds of whom live the urban, and the remainder the rural life.

Third, while speaking of rural life this pastor is going to raise a note of protest (please watch the smile) about the concurrence of the "National Liturgical Week" here at St. Paul and the "National Rural Life Conference" now convening at Jefferson City, Missouri. As a Missourian and a lover of the Rural Life Conference I should this evening be in Jefferson City, and as a Catholic and a lover of the liturgical apostolate I am happy to spend these holy days here in St.

Paul. But now I quit smiling as I say the following: In the future we should not permit such a simultaneousness. These two movements are like the two halves of a circle and the leaders of the one should bring information and inspiration to the other. But that is impossible when the two are convening at the same time. The liturgical group is the "husband" and the rural life group the "wife" and, what God has joined together, let no man put asunder. But right now they are "divorced."

Fourth, "this pastor" is particularly grateful for the word "his" in the assignment of the paper. It would be impossible for him to describe the work of another, such as the splendid work which Dr. McMurtrie is doing down in South Africa. Oh, how well we love the theological axiom: *Caritas bene ordinata, incipit a semetipso:* Charity begins at home! And so he will gladly talk about "home," that is, about the liturgical attempts made in the first year of his pastorate, from July 1940 until July 1941. In doing so he has two thoughts in mind:

(a) To answer the old opponents who, for the past 15 or 20 years have been telling him that "these liturgical things can quite well be done in a *convent* but not in a *parish*." But — *caeteris paribus* — they can be done, and are being done in a parish.

(b) That in your charity you will not accuse him of "tooting his own horn," for every sincere liturgical worker realizes that "unless the Lord buildeth the house the workmen work in vain." These preliminaries out of the way, we can begin.

Only this morning it occurred to the speaker that this audience might welcome to hear the encouraging message which his Excellency, the Archbishop of St. Louis, wrote to him on October 14, 1926 — now fifteen years ago. In our love for the Church, and in our by no means easy efforts to bring our own selves and our flock to a more intensive life with the Church, leading them from "Hollywood-flesh" to a "Holy Wood Spirit" we are grateful indeed to get a little "sunshine from on high."

This is what the Archbishop wrote:

ARCHBISHOP'S HOUSE
SAINT LOUIS

October 14, 1926.

My dear Father Hellriegel:

I am very much impressed with the effort you are making, and making successfully, of bringing our priests and people to a truer knowledge of the spirit, meaning and form of the great liturgy of the Church.

Your work is not an innovation. It is a restoration, and especially am I pleased to see your endeavor to more closely associate, indeed, incorporate, the Catholic laity in the liturgy.

I feel that the Blessed Savior whom you are bringing nearer and nearer through His love and the Sacraments to the people will continue to bless your work; and I need not add you have my commendation and benediction.

Sincerely yours,
(Signed) JOHN J. GLENNON,
Archbishop.

REVEREND M. B. HELLRIEGEL,
O'Fallon, Missouri.

When I was appointed a pastor a year ago he said: "You will find in Holy Cross parish a good soil for your liturgical work."

Everyone in this audience knows the necessity of liturgical *research* work. In order to obtain gold you need miners who will dig it out from the bowels of the earth. But we also know that merely to bring gold from the *depth* of the earth to the *surface* of the earth would not mean very much. The discovered gold must be turned to use. That is precisely what we must do in regard to the liturgy. We need men that will do the liturgical digging, and we need men who will turn the happy find into the precious "chalice" of active participation by the faithful, thus realizing the words of Pius X: "If the faithful are well instructed, and celebrate the feasts in the spirit intended by the Church, there will be a notable increase of faith, piety and religious training; the entire life of the Christian will thereby become better and stronger." May I then be permitted to enumerate the *more important* liturgical attempts which have been made during the past year at "Holy Cross" in St. Louis?

THE FIRST STEP: SERMON ON SUMMER SUNDAYS

It had been customary in our parish (as in many other parishes) to discontinue the sermon during the so-called "hot season," *i.e.*, from the middle of June till the middle of September. That means during the *very* season when many of the faithful are exposed to extraordinary dangers. Instead of raising up the living and guiding sign-board of God's word, we take it away. This abuse has spread considerably during the past ten or fifteen years. Without ado I began, on the Sunday following my installation, to preach the word of God, ten minutes in summer and not quite as long as I am doing tonight in winter. May I hear a hearty "second the motion" from my brethren here in the audience, and an echo to that "second" from the laity?

2. BLESSING OF HERBS

Because one-third of our parishioners are farmers or truck gardeners the feast of our Lady's Assumption presented a splendid opportunity to inaugurate the "Blessing of Herbs, Seeds and New Fruit." This thousand-year-old blessing has well nigh been forgotten. What

do we need more today than a strong contact between home and altar so that the sacramental magnetism of the altar may again permeate and divinize the home, the *Christian* home, which today is in great danger of becoming pagan? And it is particularly the *sacramentals* which make this divine contact. How well this idea is expressed in the blessing of herbs "that beside the *natural* power which they have from God, they may be endowed also with the *grace* of the new blessing," a new blessing for the faithful, a new blessing for their homes. Needless to say, most of our rural parishioners and many of the city folk came with armsful and shoe boxes full of herbs and new fruits.

3. THE *Missa Recitata*

Number "one" on our school program in September 1940 read: "*Missa Recitata.*" The idea had been foreign to the minds of our children. After ten days of rehearsing, all children from the third grade on up were prepared for the Latin *Missa Recitata*, that is, the Prayers at the foot of the Altar, Gloria, Sanctus, and Agnus Dei together with the minor responses. In order not to overburden the children, we let the study of the Credo go till October. Once a month we recite these prayers in English; however, the children decidedly *prefer* the Latin. In reciting these prayers we carefully avoid the monotone and follow what I should call the *conversational tone*, which makes for greater freshness and joy. Let no one object to the use of the *Latin* by children. Repeated tests have convinced me that they understand what they are saying. After two or three months many of the *first* and *second* graders, merely from listening to their elders, were able to participate with the rest.

A boy from the first grade came up and said: "I can say the Gloria for you." I said: "Say it," and without a mistake he recited the Gloria. When he had finished, he said: "I can sing it for you, too." We had been practicing it at the High Masses, and surely enough the little boy sang the Gloria.

4. THE DAILY HOMILY

Our Lord's commission "teach all nations" is still binding. The best *place* and the best *time* to carry it out is the altar and its daily mystery. With the new school year, therefore, I began to give a *daily* (three to five minute) homily, frequently asking the children questions concerning the feast and its sacred text. For the time being I consider it prudent to give most of these homilies *before* Holy Mass. During the summer vacation of this year neither the *Missa Recitata* nor the homily have been discontinued.

5. THE BOY CHOIR

At the same time we began to train twenty boys for a *schola cantorum* whose main purpose is to sing the Propers of the Mass, and, at

the same time, to act as an *élite* and pattern for the rest of the children. This work is by no means easy, but excellent results have been achieved in one year, and the voices of these happy youngsters are as refreshing as their Roman tunics with red *clavi* are interesting.

6. A CATHOLIC HALLOWE'EN

In order to counteract the present day tomfoolery and commonplace stuff on "All Hallows' Even" we prepared a religious pageant, patterned after the Middle Age practice of carrying about the relics of the saints or, in the absence of relics, impersonating them. Amid flowers and lights we set up the relics on a shrine erected in our parish hall and, after an instruction on the *real* meaning of "Halloween," carried these relics with lights and songs to the church and so disposed our people for a peaceful, joyous feast of All Saints. It was a real "Halloween party" for them and they enjoyed it. Step on the unworthy thing, but put something worthy in its stead!

7. TRANSFER OF SUNDAY HIGH MASS

Before long I had realized that the Sunday High Mass at 10:15 had to be advanced to an earlier hour, and that for two reasons: (a) because it was poorly attended and (b) because practically no one received Holy Communion. In fact, it was considered bad taste to receive Holy Communion in that Mass. Now our parish High Mass is celebrated at 7:30, with the sodalities and many of our people receiving Holy Communion. The choir, which up to a year ago had been unfamiliar with the chant, is now rendering the greater part of the High Mass in Gregorian chant, and quite successfully, and the parish High Mass with sermon and Communion can be offered in about an hour. I should like to add here that the number participating in this parochial family-celebration is steadily increasing.

8. ADVENT WREATH

On the eve of the First Sunday of Advent we put up a large wreath in church with four candles (for the four Sundays and weeks of Advent) which created a fine *Advent atmosphere* in the house of God. The same was done in each school room (the lights were lighted during the religious instruction) and in at least twenty-five homes of the parish. A daily reminder of the *Maranatha Jesu*, the coming of the Lord Jesus.

9. CHRISTMAS NOVENA

We all know where we stand in regard to that. Perhaps this is not a fortunate name as far as our novena is concerned. The Archbishop of St. Louis said recently: "Well, you know about these novenas. All along so-and-so street these novenas are going on. I don't know. I presume they are all right theologically, but I think

the work they are doing is far more elementary than necessary." And yet there is room for novenas and I think there is some room for a Christmas novena.

Particular efforts were made to prepare the flock for Christmas. On the nine evenings preceding Christmas, priests and people assembled in the church, which had been adorned with purple hangings, holly wreaths and candles, to chant the venerable prophesies and O-anthems in expectation of the coming King. (*Maranatha* booklets at the book exhibit.) Nine times the church was *filled.*

May I add here that a *proper setting* for services is always of great importance. We should take the philosophical axiom more seriously: "Nothing is in our mind which previously has not been in our senses."

10. SUGGESTING A CHRISTMAS GIFT

When shortly after my arrival an observant person from the parish told me, "I venture to say that you will not find six Daily Missals in use in our parish," we suggested to our people that the Daily Missal would make a fitting Christmas gift. As a result seventy-five were distributed before Christmas, and by now some three hundred Daily Missals, plus a Missal study club, are in operation.

11. *Missa Aurea*

The Mass of the Ember Wednesday of Advent is known as the "Golden Mass" in which the Church *makes present* the mystery of the Incarnation of the Son of God. After several instructions in school and church we observed this day most solemnly. Part of the celebration was an *offering for the poor* made by our two hundred and twenty children, who carried at the offertory their gifts to two large tables erected near the altar. Every child brought *something*, fruit, preserves, canned food, even jars of sauerkraut and, some of the poorer children, one or two potatoes, all neatly wrapped in tissue paper and ribbon. After Holy Mass the "disciples" came and gathered "more than twelve baskets" of gifts that were then carried from the altar of the Divine Head to the homes of His poor members to make their Christmas more joyous.

12. EPIPHANY

During Christmas vacation our children collected old gold to be blessed, together with frankincense and myrrh, on Epiphany day. From this gold we shall have a chalice made for the Rural Life Conference for the benefit of a poor mission. The incense was procured by our various societies. After the blessing, these gifts were carried by children and officers of the societies to the Crib of the Lord. The officers of the Orphan Society whose purpose is to turn the bitter lot of the fatherless into the sweetness of Christ were carrying the

myrrh as they were rededicating themselves to their sublime task. This Epiphany service closed with the blessing of the homes of our parish which the celebrant imparted *in globo* from the church's main entrance.

13. SUNDAY COMPLINE

Fifty-two times a year (not thirty-six times) we had Sunday evening service. Since Septuagesima Sunday of this year we have been singing congregationally, about three times each month, the Church's Compline in English.

14. *Quadragesima*

Very special efforts were made for a proper observance of the holy season of Lent, the Church's annual *forty days retreat*, the yearly spiritual reconstruction of God's family. Every morning we had "stational" procession through the church, with the relic of the respective stational saint and the chanting of an (abbreviated) Litany of the Saints, followed by the ferial High Mass with a homily after the Gospel. Our general program was:

(1) A daily growing deeper into Christ our Head;
(2) Aided by the example and prayers of our stational leader;
(3) Living closely with our brethren of the most holy Roman Church;
(4) Keeping this season in a corporate spirit as God's family.

15. HOLY WEEK

Inspiring and uplifting was the solemnity of Palm Sunday the triumphant-sorrowful opening day of Holy Week, with congregational singing, procession with the blessed palms and the reading of the Passion in the vernacular by assisting priests, readers, and congregation. On Wednesday, Thursday and Friday evening of Holy Week, *Tenebrae* (somewhat abbreviated) were sung in the vernacular by the entire parish. (It's true the people of Holy Cross love to sing. Repeatedly priests have called my attention to that. I had prepared this only with the children two or three times under the choir, but all the people took part.) When I say *entire* parish, I mean that from seven to nine hundred people were taking an active part. Before each nocturn a brief explanation was given on the meaning and spirit of this, the Church's mourning service, for her *betrayed*, *crucified* and *buried* Bridegroom. The service lasted about an hour. The divine Sacrifice on Holy Thursday was celebrated *versus populum:* facing the people. The Mass of the Pre-Sanctified on Good Friday was observed from 12 to 3 o'clock noon (the booklet we used may be found on the exhibit table). The night vigil from Holy Thursday evening

till Good Friday morning was well attended, in fact, I am grateful to God that some of my people were present all night. From 11:30 to 12:30 during this sacred night we had a public service in which some 400 people participated. During this hour we read the high priestly Prayer of Christ, followed by the *Mandatum*, the Washing of the Feet of twelve men from the parish who on the previous evening had been invited to the rectory for supper, with the pastor serving at table. For Holy Saturday we prepared a large urn decorated with flowers and greens for the blessing of the new fire, the *Lumen Christi*. The lessons were read in English from a conspicuous place by twelve of our children. After the blessing of the holy font which the good sisters and some of the older children had adorned with fragrant spring flowers, an adult convert was born anew "out of water and the Holy Ghost" from this Fountain of Life. The parish participated in this baptismal service and all renewed their holy promises. The neophyte was vested in a large white tunic.

16. EASTER DAY

The Lord was kind to give us a beautiful terrestrial Easter morn for the celebration of the celestial mysteries of His glorious Resurrection. The solemnity commenced at 6 o'clock with a *chanted service* at the "empty tomb," followed by procession through the church in which marched twenty-five First Communicants whose candles had been lighted from the *flame* of the Paschal Candle. During the great High Mass these children were grouped in a semi-circle before the altar, joining in the singing of the responses, offering their altar bread at the offertory, and receiving at the altar the Emmaus Bread of eternal life. After the blessing of bread, meat and eggs, at the end of High Mass we proceeded to the parish hall for a joyous *agape* with First Communicants, their parents and relatives, "the number of persons met together being about a hundred and twenty."

17. EASTER WEEK

During the glorious Easter Week daily High Mass was celebrated, preceded by a procession of clergy and First Communicants from the altar of the *Regina Coeli* to the high altar of her Risen Son, the children wearing, like the neophytes of old, white garments, and occupying the same places as on the day of their First Communion. The daily homily aimed at a fuller understanding of, and a greater love for the Eucharistic Lord.

18. THE CHANT

Between September 1940 and Easter 1941 the children learned three chant Masses. The *third* one, the *Lux et Origo* Paschal Mass, was practiced during Lent with the help of the "Solesmes" records.

All children, from the second grade on, are now able to sing these three Masses and Credo I by heart.

19. ROGATION PROCESSION

For the first time in the history of the parish which, as we said before, is made up partly of a rural population, the Rogation Processions were observed. During the procession we made a stop and sent the Church's "blessing of fields" to the four directions. A happy incident occurred on the occasion of the first of these processions. A woman of the parish came with a shoe box full of *ground* asking for a special blessing. She told the pastor that she wished to strew the blessed ground upon her fields. All of which goes to show how many latent forces there are in the hearts of our people whose awakening will surely redound to a deepening of Catholic faith and living.

Other attempts have been made that might be mentioned, but may those that we have indicated suffice. I wish to conclude this paper by repeating what one of the outstanding men of our parish said to me recently: "During the past year our parish has gone through a process of rejuvenation with more intensive spiritual life." Can it be otherwise, if we lead our people back to the primary and indispensable source, back to the liturgy? There must, of necessity, follow a growth and blossoming of the true Christian spirit. Or, to repeat the words of Pius X: "If the faithful are well instructed and celebrate the feasts in the spirit intended by the Church, there will be a notable increase of faith, piety and religious training; the entire life of the Christian will thereby become better and stronger." And that is precisely the purpose of the liturgical apostolate. That, and nothing else, is the final aim of our gathering here in the city of St. Paul.

ACTIVE CHAIRMAN: Your rapt attention during Monsignor Hellriegel's reading of his very splendid paper is better comment than I can make.

It is my pleasure now and privilege to introduce Father C. J. Cunningham, C.M., of Kansas City, Missouri, who is with us this evening to lead the discussion.

FATHER CUNNINGHAM: After such a paper, I can hardly begin this discussion with any introductory remarks. Furthermore, as I understand my function as discussion leader, I am merely to lead a discussion, namely, to act as a referee, and to acknowledge those who have something to say.

Secondly, I am scarcely qualified to make any comments or give any experiences in parochial work, particularly in encouraging participation in the liturgy for several reasons.

First of all, because past experience was that of seminary teaching; present experience is in the extraordinary ministry of the Mission Band. Paro-

chial experience is of the length of 24 days, so I can hardly say much along that line.

But just by way of reminder, the subject for discussion, as you know, is a pastor's description of liturgical participation in his own parish. There may be questions in the minds of either clergy or laity relative to the methods Monsignor used. I am sure he would not mind answering any question.

Secondly, there may be those among the clergy who have themselves had experience in bringing about active participation. An exchange of ideas in the matter would certainly help their fellow clergy. Also, there may be those among the religious who have engaged in working with the pastors to bring it about.

Finally, the articulate laity may be articulate in expressing its desire for active participation or their reaction to taking part in such a thing.

These are the limits within which our discussion should be engaged. Now where is the forest of hands with questions?

Father Laukemper (*Chicago, Illinois*): I welcome this opportunity to say a word about the practical application of the principles we have heard so ably enunciated thus far. Constantly the question is being raised: what can we do, and how to go about doing it?

This afternoon I believe it was a religious who asked that question. Well, I wish to draw attention to one very important point. I ask the sisters present to look at their habit, and the priests to look at their priestly garb, and then realize that that is the very thing which is of outstanding influence in the minds of our people today, in our regard. For the last four or possibly six centuries great emphasis has been put on the priestly garb. The religious habit has become a decisive mark of distinction between the ordained priest, the religious, and the common laity.

This thing was brought home to me with a mighty force when the guest master at a Trappist Abbey where I was visiting recently, placed into my hands two volumes of spiritual doctrine written for applicants and novices. I believe the guest master had an idea that I might want to stay after reading those two volumes. But had I this in mind, certainly these two volumes would have decided me to do the opposite, because of the tremendous distinction they made between the man who came in to take the habit, and the man who wears the habit. And I asked myself: "Is that the impression we have created upon the faithful?"

I then remembered the effect that sermons have had upon me in the past, on virginity, marriage and so forth, and the contrast they formed in my mind made me conscious of a real defective application. What is the defect?

Again let us look at the sacerdotal garb, let us look at the religious habit. What is it? Oftentimes we say it marks the departure from the world into God's work. That is the mistake. What does it mean then? It means a continuation, a perfection, an elevation, an adornment, if you will, of the garment of royalty which we all as children of God have received in holy Baptism.

True, in many places the latter doesn't look very much like a garment of royalty because it is some piece of towel. But no matter what it is, and no matter under what symbol, no matter how small it is, what does it denote? It is the garment that God the Father places upon His child, the garment of royalty. That garment-weave is built on by us. That garment-weave grows

in Confirmation, it is perfected in the priesthood, and it is adorned in the religious vows.

All this work of which we have heard today, and on which papers have been read, will not be fruitfully carried on in our parishes until we instruct our people and make them conscious of their being Children of God. I believe that the venerable religious here present can attack a problem there, and make their children conscious of that great royal garment and think last of their own, because the religious and the priests will raise themselves up in dignity insofar as they make the people (from whom we all have come) more conscious of their dignity as children of God. The second point is, we must succeed in making our people altar- or sacrifice-conscious, and get them away from a tabernacle-consciousness. The serious defect is that Holy Communion is considered in regard to the tabernacle more than in regard to the altar. That defect can be corrected. I welcome with great joy the stress and emphasis laid on that very thing by Father Winnen of blessed memory. The important part in the Sacrifice is the Offertory and the conscious sharing of the people in that Offertory. Some way must be found that is acceptable and practical to show this. Mine may not be acceptable to most, and it may not be considered practical, but we have a Sunday offertory-procession regularly, and our people carry hosts to the altar-rail as an expression of their individual and collective self-oblation. That gift must be symbolic, hence the procession to the altar is of great importance. I don't say that we should be archaeological-minded as our Archbishop calls it, but the return to practices of the past does not always mean archaeology. It means often a return just a little to the sane, the natural thing. But at least we must be able to give some clear and tangible expression to that placing of ourselves upon the altar and placing ourselves in union with the sacrificial Christ, which is the meaning of the Offertory. That will surely help us all to become sacrifice-conscious, and that consciousness, we all know, is sadly lacking in our people today.

So I would appeal to the priests as much as possible to distribute Holy Communion more "from the altar" and less "from the tabernacle" so that the people may become conscious of their sharing in the sacrifice just offered. My own practice is, as far as possible, to distribute only those hosts in Communion that have been consecrated in the Mass being celebrated, especially on Sunday morning. Thus I avoid opening the tabernacle and taking the food of a Mass which was offered for John Jones ten days ago. It is my belief that practical ways can be found, will be found and must be found for a return to that more intimate and immediate sharing in the altar. Tabernacle means the preserving of the Eucharist for the need of the sick. I believe an appeal like that is not unreasonable and not unjustifiable in this day and on this occasion. Surely, in an age in which we can fly around the country, run the whole world, and find machines that will kill the people by the thousands at once, we ought to be able to find a means to consecrate the hosts so that we can feed our people from the altar, and have them feel conscious that they are one with Christ in this sacrifice today. That makes a living parish.

FATHER BUSCH: We will close this evening's session now with Compline.

[*With the recitation of Compline, the meeting was recessed until the following day.*]

Second Day

Feast of St. Bridget of Sweden — *Missa Cantata*

HOMILY

Most Rev. John Gregory Murray, S.T.D.
Archbishop of St. Paul

Beloved in Christ: During this Liturgical Week you have assembled in the Cathedral City of St. Paul in order to learn how you may intensify in your own souls that liturgical life which enables you to participate in the life of Christ Himself.

You know that the word *liturgy* comes from two Greek terms that imply public service, public duty, the consecration of one's self in a social way to the welfare of the community. It was such a service that was rendered in the days of ancient Athens, where a type of citizenship prevailed which promoted individuals to volunteer for the welfare of the entire community even though they had not been "drafted" into the service, even though they were given no compensation for the service.

The same terms applied in the Old Law to the service given by the priesthood established by Almighty God Himself in order that He might always have a particular group that would give Him the place that He should have in the life of the nation, in the life of the Chosen People. So this was not simply a responsibility that was to be discharged by any individual volunteering, but a holy heritage that God Himself had given in order that there might be always certain individuals who, segregated from the pursuits of the world and the special interests of the nation, could dedicate themselves entirely to the God of the nation, to that Divine Sovereign who should always receive due recognition and homage from any coordinated group of His creatures — whether a family, a nation, or the world at large.

When our Blessed Lord came into this world it was to make perfect that same service to His Heavenly Father, on behalf of the human race as a whole, as well as of every individual human being. Hence He emphasized the fact that He came not to be served but to serve, and said that wherever the Master should be, there likewise should be the servant; and He emphasized the importance of that service on the night when, preparing for His death, He girded Himself and took a basin of water and washed the feet of His apostles. You know how Peter protested, which indicated that notwithstanding his three years of association with our Blessed Lord, he had not yet come to appreciate the message and the service of our Lord Himself. Our

Blessed Lord had to argue with Peter in order that he might submit to this service, which was only in preparation for an infinitely greater service that He was to give only a few moments later, when He consecrated for the first time Bread and Wine to become His own precious Body and Blood, in order to communicate Himself, in this awful mystery, to His apostles. Thus were they ordained priests, and thus, by the mandate of Our Blessed Lord, were they to perform this "divine Service" throughout all time "from the rising of the sun to the setting thereof." Thus were they to fulfil the particular function He had fulfilled, and make it possible for all who were willing to receive Him to be incorporated into His divine being, in that intimate relationship of "eating and drinking" that He had promised, and that He now fulfilled by the institution of the Holy Eucharist.

In order that those who wished thus to participate in the Body of Christ, really and substantially, might be worthy to do so, our Blessed Lord instituted other Sacraments, some of them preliminary to the celebration of Mass, some to extend and carry on the ministry that He Himself thus established. Only insofar as we understand the sacred liturgy as a service and at the same time a participation in our Blessed Lord, can we really appreciate just what is our destiny, our high privilege as members of His Mystical Body.

You know that throughout the early centuries of the Church there were no books. What our blessed Lord had done as the founder of the liturgy, not only on the night of the Last Supper, but also in the institution of the other Sacraments, in the communication of His Divine Word, in the exemplification of His Divine Life, He wished to have perpetuated throughout all time; and so the liturgy even from the very first days of the Church was designed first of all to give sanctification, likewise to give instruction; but all the time to give life. No matter what the Sacrament may be, no matter what the particular purpose or function to be discharged by that Sacrament, it is always God that communicates Himself to us.

Likewise, in the sanctification we receive, we are disposed to be responsive to divine truth. Unless one has not been previously sanctified by the indwelling of the Holy Spirit, then the truth of God falls upon deaf ears. That is the reason why we see the world in a chaotic condition now: it is largely the result of repudiating this sacramental life of the Church. Men thinking of Christ can still idealize Christ and can even be influenced by His personality and example, but still without this vital and essential participation in His divine life. Humanity must become united with the Divine Vine, in order that we its branches may not only flower but also produce fruit; and just as soon as men as individuals or as groups divorce themselves from that Living Vine, they may keep some of the flowers and the leaves, yet ultimately they decay and wither. That is precisely what has happened throughout the so-called Christian

world. All who consider themselves as branches of Christ, but independently as it were, are separated from that unique source of heavenly life which is Christ and His true Church of which you are members. You on the other hand, having been sanctified by incorporation into the Mystical Body of Christ, have the power to rise higher and higher each day, in the exalted sphere of this Life, as well as in the appreciation of the Truth of God.

And so the divine liturgy is also a function whereby we are instructed; that was the vehicle through which the essential instruction was delivered throughout the early ages of the Church. In fact, there was practically no other means whereby men could be instructed except by sacred liturgy; and so for upwards of 1,400 years the Catholic Church was maintained intellectually as well as spiritually by the ministry of her ordained priests and bishops in the liturgical actions they performed.

Moreover, this instruction was given in a language that was known to all, for the Church preserved and fostered a universal liturgy but also her own universal language. In the early years of the Church this language was Greek, which she utilised as long as it remained the principal means of communication in secular spheres. That is the reason why, for instance, the books of the New Testament were written in the Greek language (with the exception of the Gospel of Saint Matthew, which was written especially for the Hebrews, in order to convince them that the Christ fulfilled all the prophecies concerning the Messiah). Thus the liturgy of the early Church was developed in the Greek language, and is still maintained in the Eastern Church to this day. But when the Vicar of Christ set up his seat of authority at Rome he accepted the language of that great metropolis and its wide sphere of influence throughout the West; and the Church continued to exercise her liturgical ministry in Latin, a language that soon became a universal tongue through Europe. Thus was all Latin Christendom united by the liturgy. Then, too, the latter was certainly performed in such a way that all who were present not only could hear all that was said by the minister offering sacrifice or administering the Sacraments; but also could carry out their own proper parts in the function. Thus they became so intimately conversant with the language of the liturgy that they probably knew most of it by heart, while at the same time, their lives were being influenced, day in and day out, by the memory of what they had heard at Mass in the morning, or in assisting at Baptism, or at the Sacrament of Confirmation, or at the anointing of those about to die.

It was undoubtedly this influence too, which unified as well as sanctified the people of the Western world so that they became a *cultured* people in the true Christian sense, even though they had no books and could not read. I think we can safely say, in this connec-

tion, that we are "cultured" only insofar as we think in harmony with God, live in harmony with the destiny to which God has called us. But such an ideal can be achieved only insofar as we actually participate in the life of God through the means He has established for this purpose. That is the real significance of culture; anything less than that can never be true culture. And the Church has developed that culture through her liturgy as a process of instruction, not simply by an explanation of her doctrine, not simply by the reading of words; but by a living exemplification, a complete and moving dramatisation of those revealed truths and principles which she desires her children to incorporate into their daily lives. But this result, be it remembered, came about only after the exercise of the primary function of her liturgy, which is to instil and nourish divine life in men. And we, for our part, can realise its power only insofar as we participate in it. Only thus can we really develop the sacramental potencies we have all received, whether we are ordained for the active ministry by Holy Orders, or whether we function as ordinary members of the Mystical Body of Christ. Only thus can our life be truly Christian — when it has its source in Christ, and is directed at all times by Christ.

In modern times, there have been great numbers of people in the Church whom we call "religious," but this does not allow us to think of them as being any more religious than those who are not similarly consecrated to God. The fact is we are all called to participate in the life of religion, which is the life of Christ, the liturgical life. Just because certain groups pledge themselves by religious vows to give God everything that they have in the way of service and possessions does not at all imply that those who have not made such vows should not develop themselves to the utmost degree in true religious life, which is a constant voluntary service to Christ, through which He wills to produce that degree of perfection in our souls which Divine Providence makes possible for each of us in our particular state and circumstances.

So our life must be indentified with the liturgy if we really want to achieve our Christian destiny, even discharge our Christian responsibility. Let me repeat: Our Blessed Lord came not to be served, but to serve, and the same should be essentially the occupation of every one who calls himself a Christian.

So, even in the sacramental life, we are not simply recipients in order to keep the "pearl of great price" for ourselves alone. We must use this precious pearl for others, this sublime treasure more valuable than all the riches of this earth. It is above all something that must not be hidden away, nor the consciousness of its possession be allowed to produce in us even the faintest sense of self-gratification. It is rather a treasure that is a living thing, an opportunity and a power to be developed under the guidance of the Holy Spirit, so that

each one of us may become what Christ was, a servant of His Heavenly Father, and a servant of His entire Mystical Body. Herein lies the deep supernatural beauty of our Christian relationships with one another, which thus serve to intensify the life of Christ within ourselves individually as well as to extend that life to others.

We can appreciate this fact all the more when we recall that Christ was — and remains — the King of men. Yet, even in His earthly career, He made the administration of His royalty an expression of His service to mankind, as well as to His Father. Thus we, too, who participate in our Divine Saviour's life and grace, must function as He Himself functioned (and still functions) in this world.

Thus Saint Peter could say to his people: "You are a kingly people; you are a royal priesthood": that is, not indeed to give them any feelings of complacency, nor to engender in them any exalted ideas of their position. He spoke thus to them so that they might realise the high degree of their relationship to God, and accept their responsibility of functioning as the King Himself had functioned, coming into this world not to be served but to serve.

Hence, insofar as we appreciate that relationship to our Divine Master, we shall develop spiritual perfection, and enhance to the utmost degree the capacity of our souls to possess more and more of the divine life. True, God gives Himself to each one of us without any restriction; but it rests with each one of us to develop those powers within ourselves, which have been given so that we may *possess* God more completely, by our cooperation with Him, by our praying with Him as He prays in the Mass, and by cultivating that more profound knowledge of Him which is communicated to us by the words and acts of the liturgy, and by the grace God gives us in every sacramental action. Thus, indeed, shall we become worthy to be called by our Blessed Lord Himself "His servant," whatever our service may happen to be.

Thus indeed shall we appreciate the deep significance of this Liturgical Week, which is called a "week" to illustrate, in some degree, how we should live every week and every year. Indeed, each hour of each day should be a "liturgical hour," inasmuch as we can always be participating both in the life of Christ and in the apostolate of the hierarchy. To that extent, liturgical life and Catholic life are identical, for liturgical life does not mean only a functional prayer of worship, but implies an activity that is expressed in terms of action among our fellows: in a word, the complete Christian being. Even as Christ — Prophet, Priest, and King — remains *one:* in His kingly service, in His "prophesying" and teaching, and in His priesthood, so too must we be one with Him, in our participation in that threefold function of His. Thus, with Him and in Him, we are truly one with God the Father, who created us; with the Son who redeemed us; with God the Holy Ghost who sanctified us.

And, just as the girls of St. Joseph's Academy have sung for us so beautifully this morning the various parts of the Mass, as a very devout expression of their liturgical life, and just as they spent weeks previous to this Liturgical Week in trying to achieve that unity of expression, unity of thought, which so nobly portrayed our holy Christian fellowship in the singing this morning; so too, throughout your lifetime you should endeavor to develop that appreciation and that unity in all that you have, in all that you are, in all that you do: in the life that you live with Him and in Him here on earth, as a fitting prelude to eternal bliss with Him in Heaven.

Morning Session — October 8

THE SESSION was called to order by the Rev. William Busch who introduced the Very Reverend John J. Cullinan, honorary chairman.

FATHER BUSCH: Our honorary chairman will open our meeting this morning with the usual prayer.

(*Prayer*)

FATHER BUSCH: Our active chairman this morning was to have been Father Vincent Donovan of the Order of Preachers, from New York. Unfortunately, he has been called abroad on an important mission, and has just sent us a cable saying he would not be able to be here.

There are a few announcements I wish to make. We would like to encourage all those attending the Mass in the morning to join in the chant. Tomorrow we will have Solemn High Mass, chanted by the children of the Cathedral grade school and a special choir from St. John's Abbey, and the congregation are invited to join and sing the ordinary parts of the Mass.

There are a number who wish, while they are here in St. Paul, to pay a visit to St. John's Abbey, and if more of you share that desire, arrangements will be made for a special bus to leave here after the Pontifical Mass, Friday morning. The bus will take you to St. John's and return in the afternoon or evening. Those of you who wish to visit St. John's are asked to report sometime today to Father Godfrey. We would like to remind you what we said in the beginning about a time limitation. There has been some feeling that there are those who wish to speak have not had an opportunity to take part in the discussions, and we would like as many as possible to get an opportunity to speak. We said in the beginning that our papers are designed to be approximately half an hour in length so as to leave us at least twenty minutes for discussion and we would like to use that twenty minutes to best advantage by giving the largest possible number an opportunity to speak. So we ask those who speak especially to remember that. Try to keep your remarks down to something like three minutes or so in order that a good number can take part in the discussion.

Our general subject this morning is "Liturgical Art." Our first speaker is Father Lonergan from Pennsylvania. I would like to tell you some of the

things that Father Lonergan has done, but it is going to be his business to do that I am sure. He has done a remarkable piece of art work in his parish in Clairton, Pennsylvania; so I am indeed happy to introduce him as our first speaker this morning.

FATHER LONERGAN: Some questions asked of me since my arrival move me to preface this paper with a few remarks.

The town of Clairton boasts about 15,000 people, one industry, a Carnegie-Illinois steel mill, and three parishes; our part of the town is rather isolated and the people had been drifting away from the Church, so a new parish was formed here. A site was purchased and paid for in due course of time. We had raised $15,000 to build the Church, when the depression hit us, and we were stymied for several years. Finally, we decided to use the money to buy our material, then use our own volunteer labor and build the church. We succeeded. It is of stone (with a tile roof) 152 feet long, 65 feet wide; it seats officially 800, but actually we can seat a thousand. Final and total cost, $37,000. Of course, we profited by the pick-up in business later, and when our church was blessed in September, 1937, it was all paid for.

It seems that I am expected here to tell you how we did it technically. If you should ask me how to measure this room, I would say, first of all you need a steel tape. With a steel tape you can measure this room or any other room. So you ask me how we did it? Well, we first take a "steel tape" of right principles. With it we shall measure our church, or your church, or any other church. After I describe the "steel tape" to you, then you can ask all the questions you wish, and we shall apply the "tape" to the practical problem. Here then, are the principles I think we must use.

ART IN THE LIVING PARISH

REV. JOSEPH LONERGAN

ART IS DEFINED by Aristotle and the Scholastics as *recta ratio factibilium*. This vigorous definition defies translation, but for the purposes of this paper let us call it "right thinking applied to making." There are two elements in art, the formal element, "right thinking," and the material element, "making." The making is the result of the thinking. If the thinking is not right the making is not right. If either the thinking, or the making, or both are not right, the result is not art. Art is right thinking applied to making.

The culture of any people at any period is justly measured by the things that people make. People must make things, and the things made show what kind of people made them. The things made show what the makers were thinking about, show the makers' scale of

values, the depth and comprehensiveness of their thoughts, and the accuracy of their judgments. For that reason generations yet to come will judge us, and judge us justly, by the things we make. And since we have received a rich legacy of culture from past generations we are in honor bound to preserve, maintain and hand down that legacy, together with our own contribution, to the generations yet to come.

If we are to do justice to ourselves, to those who have gone before us, to those who come after us, and produce art in the living parish, we must start with right thinking. What will we think about? We will think right about man's first, most important and fundamental duty, man's duty to worship his Maker.

We see about us a world of things that come into being, and cease to be. At one time they were not, they were nothing; now they are, they are something. Something is something, nothing is nothing. Nothing cannot produce something. God produced this universe. He gave it its whole being. He sustains it in being, or it would go back to the nothingness from which it came. Since God produced all being, all being belongs to God. It belongs to Him essentially. It is necessarily, absolutely, eternally, irresistibly His. The acknowledgment of this fact is the first element in the worship of God. We are bound, moreover, to honor God's supreme excellence, to pay our debt of gratitude for His countless benefactions, and to love Him who is infinitely lovable. This is to worship God.

Since God is the author, not only of the soul, but also of the body, this worship must be both internal and external.

Finally God is the author not only of the individual but also of society, civil society and spiritual society. Therefore the Church, and the living parish in the Church, must worship its Maker. This is the first, most important, and fundamental duty of the living parish.

Since this is a liturgical program we shall confine our remarks to liturgical worship, the public, communal, official, worship of the Church, that worship, and that only, which is prescribed in the liturgical books.

The living parish is now ready, and not ready until now, to perform its first, most important and fundamental duty, the duty of the worship of God. The supreme act of liturgical worship is the Sacrifice of the Mass. Divine faith gives us the doctrine of the Real Presence, of the Sacrifice of the Mass, and of Holy Communion. Dogmatic theology explains these doctrines fully. The liturgical books give detailed directions for carrying out the functions that express these doctrines. The liturgical books also provide specific directions about the things that are to be made and used in the performance of these functions. The Code of Canon Law and the Sacred Congregation of Rites give adequate juridical direction. We now come to the point of making.

We find that we need an altar, and an altar is something that must

be made. The altar comes first, not the church. The church is merely a shelter over the altar, the priest, and the worshipers. The shelter ought to be a noble shelter, but formally a shelter.

We want to make an altar. An altar is an *alta ara*, a raised mound of sacrifice, and a *mensa comestionis*, a banquet table. In the ordinary parish the altar is also the dwelling place of our Lord in the Blessed Sacrament. When we comprehend these truths and laws, in their entirety, in their inner meaning and in their relation to each other, in correct proportion and perspective, we are equipped to apply right thinking to making, to making our altar. And when we have made that altar in such fashion that it says to us in clear and definite terms, "I am an altar, a raised mound of sacrifice, a banquet table, the throne of the Almighty," we have made an altar which is a work of art. "I will go unto the altar of God" (Ps. xlii, 4).

But the living parish will also wish to make a beautiful altar. There are two elements in beauty. Beauty is a vision and a joy. Beauty is an intellectual vision, and an ecstasy of joy, "*splendor formae*" — the splendor of form, says Saint Thomas. When our altar is not only right thinking applied to making, but when the work made sings and dances in the glory of its perfection, we have made a beautiful altar. It says to us: "I am the throne of the Almighty," and we, with tears in our eyes, respond: "Come, let us adore and fall down before God: let us weep before the Lord, who made us, because He is the Lord our God; and we are His people, the sheep of His pasture. . . . How lovely are Thy dwellings, O Lord God of hosts" (Ps. xciv, 6, 7; lxxxiii, 2).

The first, most important, and fundamental function of the living parish is the worship of God. The function second in importance is the sanctification of the faithful. The means to this end are the Sacraments. The first and most necessary Sacrament is Baptism. The solemn administration of the Sacrament of Baptism calls for some things to be made, and calls for right thinking in the making.

We will follow the same procedure for the Sacrament of Baptism that we employed for the worship of God. We will go to the Church for all the dogmatic, liturgical, and juridical truths and laws bearing on this Sacrament. This right thinking we will apply to making, making a baptistry with its equipment, making a work of art that will be a worthy expression of the inner essence and significance of the first and most necessary Sacrament.

In the work of the sanctification of the faithful the Sacrament of Penance takes the second place. The Fathers described it "the second plank after shipwreck." Now shipwreck is a serious business. If one has been swept off the first plank, the second plank becomes all the more important.

The living parish will do some right thinking about the Sacrament of Penance. Following the line already indicated, the dogmatic,

liturgical, and juridical truths and laws of the Church, the living parish will give "the second plank after shipwreck" the treatment it deserves. Pretentious shrines, elaborate Stations of the Cross, and costly windows, are certainly not more important than "the second plank after shipwreck." In a shipwreck who would think of tossing a drowning man a stained glass window? There is no magic about art. It is just the habit of straight thinking expressed in honest making.

The Sacraments of Confirmation and of Matrimony require little equipment. The Sacraments of Extreme Unction and Holy Orders are rarely administered in a parish church. The living parish will need to make an enclosed porch or exterior *narthex* for those ceremonies which take place outside of the church; part of the baptismal ceremony, of the funeral ceremony and of the procession on Palm Sunday, and the blessing of the new fire on Holy Saturday. In most of our parishes the climate is too severe at some seasons of the year to perform these ceremonies in the open. A little right thinking will make a good job of these requirements.

Now just a few observations about making the shelter over the altar, the priest, and the worshipers. The shelter, of course, should be noble. And since the third important function of the Church is the function of teaching, the shelter over the hearers should be made in such a way that the hearers can hear. A little right thinking will solve this problem. It has been well solved in thousands of secular auditoriums throughout the country and there is no reason why it should not be well solved in a church.

A second remark in regard to our shelter is that the worshipers will want to breathe. The problem of ventilation has also been solved in thousands of public buildings throughout the land. I can think of no reason why it should not be solved in a church.

The final suggestion is that the worshipers will want to read their books. There is no reason why they should be denied correct lighting for this purpose.

We admire the works of the master builders of the middle ages, and with good reason. They took the materials they had, took the problems that presented themselves, did plenty of right thinking and produced works of art and beauty.

As an illustration, their only source of light was the sun or a candle. In some countries they had too much light, so they built, accordingly, very small windows. In other countries the builders had too little light. They had the problem of fog and many dull murky days throughout the year. They thought out their problem and gave it a glorious solution. But today we have new materials, and infinitely better solutions for many of the old problems. A copy of the carriage of Louis XIV, with a Rolls-Royce engine tucked under the seat, and a chain-drive transmission would make a rather silly conveyance. A copy of a mediaeval church in which the worshipers can neither

hear, breathe, nor read their books makes a rather unintelligent church. It certainly is not art, no matter what the cost. Art is right thinking applied to making.

A final observation. Right thinking is ordered thinking. Dogma is ordered thinking. Liturgy is ordered thinking. In dogma there is an exact order, and a hierarchy of truths. In the liturgy there is a fixed order and a hierarchy of truths, seasons, feasts, and ferials. This exact order and fixed hierarchy is given to us by our infallible teacher and indefectible guide. It is disappointing to enter a building called a church and find something like a museum, a collection of statues, paintings, windows, sculpture, symbols, assembled with little rhyme and less reason.

Father Guardini has somewhere wisely observed that the Church forgives everything more readily than a trifling with truth. She knows that if a man falls, but leaves truth unimpaired, he will find his way back again. But if he abandons objective religious truth he falls back on subjective personal judgment, feeling and experience. Truth is debased to the level of a relative and fluctuating value. The Church represents truth, dogma, as an absolute fact, based upon itself, independent of all subjective judgment, feeling or confirmation. Truth is truth because it is truth. We do not create truth, we find it. God is truth. The Church guards, maintains, hands down, and teaches God's truth. Art is right thinking applied to making. *Art in the living parish is God's truth perfectly expressed in the things that are made.* "Make it according to the model which I showed you on the mount."

ACTIVE CHAIRMAN: Father Lonergan has given us some very clear-cut statements in regard to the principles underlying this whole subject of Catholic Art. He is ready to discuss with you the practical application of these, as he has applied them in his own way to the church in Clairton, Pennsylvania.

There are present among us several delegates to the meeting of the Catholic Art Association which is to be held next week in Milwaukee. The president this year of this Association is Father Angelo Zankl, O.S.B., of St. John's Abbey, Collegeville, Minn., who will act as our discussion leader.

DOM ANGELO: Father Lonergan's subject for discussion is so freighted with possibilities that I am not going to steal from your time at all, but open the subject for discussion immediately. I would like to ask you to be sure and mention your name when you step to the microphone and try to hold yourself to about two or three minutes at the most.

REV. R. J. HODIK (*Casca, Wisconsin*): Father Lonergan told us that art is right thinking applied to making; that what we do for God should be the very best, and our churches really should be inspirational, devotional and cheerful. But you have all entered churches which make you think you are entering a morgue instead, with the result that you are led to suspect that

the said parish has strained relations with the saints in heaven! In a certain church I know of, there was a statue of Saint Patrick. It was an Irish parish. Eventually, the right hand of the statue got knocked off, and Saint Patrick was there for years without his right hand. Finally, a bold parishioner inquired of the Pastor, why he didn't see to it that the hand was put back. The reply was: "You know Saint Patrick is an Irishman, and an Irishman has more strength in one hand than any other person with two hands."

Rev. H. A. Reinhold (*Seattle, Washington*): I think Father Lonergan has said something quite revolutionary. In his modesty he probably did not prepare us enough to understand that he is one of the first priests in this country to have built a church according to his own principles. Generally when we go out to build a church we hire an architect and tell him what kind of church we want, Gothic, Romanesque or Baroque or anything else, and then we tell the architect the desired seating capacity, and our financial status. But very few of us have gone back to thinking out for ourselves the first principles for building a church, as Father Lonergan has done.

I know his church. On my way out to Seattle from the East I visited him for two days; and I must say that what sounds so simple in his talk today appears in the reality as quite an achievement. He didn't tell us anything about the way he built his church with the physical help of just his own parishioners, and how all the art work was done, as far as possible, by the boys and men in the parish; how he got the material from the neighborhood, and brought his stone from the quarry which he took over; how, in short, he actually and personally built, with the help of his own parishioners, his church and rectory, both of which are artistic models, and the best examples of church architecture I have seen in many years.

His church is a living example of the true, healthy approach toward building a church. I mean, getting away from pompous illusion and making it a true liturgical church. As he said, he started out with the altar and the baptistry, thinking of the necessary things which we need for our liturgy. Very few people nowadays realize that, and most of our churches are neither functional nor devotional. We like a church because it has "atmosphere," or because, if we are a little more educated, there is a certain reminiscence of Rheims Cathedral or Cologne or something like that, but very few of us have the intellectual honesty to go back to first principles and start out from there. Happily, men like Louis Sullivan and Frank Lloyd Wright in this country, Rudolph Schwarz in Germany, LeCorbusier in France, Mr. Velarde in Liverpool, England, and our own distinguished artist, Mr. Barry Byrne of New York here with us tonight, — all of these have done so, and created at first glance what seemed to be sensational solutions, but which on closer examination are found to be the right kind of solution.

So I hope we do not lightly pass over this history-making address of Father Lonergan. Father Lonergan, myself and his other friends have been agitating and fighting for this new solution for several years now, but with very little response. I hope we have a heated and animated discussion right now because Father Lonergan can answer a great many questions. Ask him, for instance, how his altar looks, and how his sanctuary is put up. You will find out that every single thing he has made was based on true liturgical conceptions. His church is just what he aimed to create: a noble shelter over the altar, a noble House of God.

Rev. Bernard Laukemper (*St. Aloysius, Chicago*): Father Lonergan, will you tell us of your solution of the baptistry?

Father Lonergan: Baptism is the first, most necessary Sacrament: and we made the baptistry a special functional part of the building, not just a font stuck in a corner somewhere. It is a separate building, built on the north side of the church, in the first bay as you enter. There is a passageway which goes from the church, down the steps into the baptistry, to the font. "*Descendat in hoc plenitudinem fontis:* let him descend into the plenitude of this font."

We have two very beautiful windows. There is a statue of John the Baptist in rose granite by John Benson. The font is of stone. The building is stone. So we expressed the importance of Baptism by a separate building.

Father Laukemper: Will you tell us the dimensions of that?

Father Lonergan: The baptistry is ten feet in diameter on the inside.

Father Laukemper: What is the arrangement, for instance, for Holy Saturday, making it possible for the parish to participate in the consecration of the Holy Fountain so that they can share and be as one?

Father Lonergan: The ministers can all enter the baptistry and group themselves about the font. The choir, the *schola*, stands on the steps at the door, and the parishioners outside.

Father Laukemper: If they turn around facing the baptistry, the thing will be clearly in view of the congregation?

Father Lonergan: Yes, it is closed with an iron gate. The ritual says that we should have a *baptisterium munitum*, and there is a gate with a good big lock on it. It is *munitum!*

Father Justin Mulcahy, C.P. (*Dunkirk, New York*): There is a tower annexed to the building, isn't there?

Father Lonergan: Yes, the lower part of the tower is the baptistry with the ceiling at about fifteen feet, and then the tower goes on up. The upper part is a bell tower.

Member of the Audience: Incidentally, Father, you wrote an article in *The Sign* magazine which was a very interesting account of the church when it was finished and blessed. Do you remember that?

Father Lonergan: I did not write the article. The funny part about it was that when we had only $15,000 and because we were doing it with our own labor, we thought we would be ashamed of it. We tried not to let anyone know about it. The first newspaper reporter I discovered on the place I ran off the grounds. He protested: "But I am a Catholic." I said: "That doesn't make any difference." He said: "Well, I can come to the dedication of your church, can't I?" I said: "Do you belong to this parish?" He said: "No."

I said: "The people of this parish are building this church for themselves. Go to the parish you belong to and stay there." Eventually one reporter got in through a friend of mine. He asked a lot of questions, and then the article appeared in *The Sign*. From that day on, the cat was out of the bag.

FATHER LAUKEMPER: Have you any special arrangement for the Sacrament of Penance in the form of a separate chapel?

FATHER LONERGAN: Not just quite a separate chapel, but a functional part of the building. There are eight bays. Two bays are devoted to the sanctuary, five bays to the nave; and a complete bay is devoted to the Sacrament of Penance. We call it the ancient Court of the Penitents. One of our men, while the construction was going on, was tired of answering questions from non-Catholics who often came in and didn't understand it. One day one came in and said: "What is this big place here? There are no seats here." Our man said: "Oh, this is the dog house." So we built the "dog house" for the sinners in the parish.

FATHER LAUKEMPER: Did you bring any pictures for an exhibit?

FATHER LONERGAN: No, unfortunately. I have some very good pictures, but they are all framed. Someone has asked me: "I was just wondering whether you had a special compartment for mothers with their babies." Please, keep that paltry $15,000 in mind! But I replied: "No, if I had $500,000 or $5,000,000 I don't think I would have such a compartment." They said: "Why?" Well, our good Savior said to His apostles: "Suffer the little children to come unto me"; so I replied: "Who am I to put the little babes in the dog house?" So the mothers are invited to come with their babies and the babies are invited to cry all they wish. "*Ex ore infantium*," we read in the Psalms: "Out of the mouth of babes and sucklings Thou hast perfected praise." (And I haven't *always* heard praise out of the mouth of adults).

FATHER LAUKEMPER: Have you a special court for the processions, or is the church just set back from the building line? What is the arrangement?

FATHER LONERGAN: The aisles are six feet wide for the processions inside the building. All the aisles are six feet wide. You could drive an automobile up them. Then for those ceremonies that take place outside the church, a lean-to, an enclosed porch, was built into which we can "proceed." It is a covered place where we can perform those ceremonies that take place outside the church.

MR. RAYMOND O'NEILL (*Roselle, New Jersey*): Did you have to do any explaining, in spite of the general unity in regard to cooperation in the building of the church on the part of your parish, to maybe some of the older members?

FATHER LONERGAN: No, we didn't. They were very cooperative. They knew that they didn't know anything at all about that part of it, but we gave them an opportunity to express themselves in the way they were able to. For instance, somebody would say: "Father, what do you want here?" That made me angry. I said: "It isn't what I want at all. What is it we are

going to make?" "Well, it's so and so." "Well, then, make it. You are the engineer." He said: "How will I make it?" I said: "Make it in the most direct, simple, honest fashion you can." So they had a chance to express themselves every way that they wanted to.

MR. O'NEILL: But, Father, sometimes it seems to me that right thinking isn't sufficient to overcome bad taste overnight — in the sense of conditioning which has been based upon wrong thinking. It seems to me that sometimes the explanation doesn't seem to take care of the situation and emotional reactions or a fit of rebellion by the occasional individual. I am wondering whether you then lead the prayer in the new environment?

FATHER LONERGAN: I see your point. I don't think you can walk right into a parish where taste has been abominable, and just put all this in vogue overnight. You would run up against the difficulty you anticipate. But I had been there several years before we started this building, almost ten years, and in that course of time our people had been educated to let the church do their thinking for them. I had knocked their individualism out of them in that time.

FATHER LAUKEMPER: Where are the choir and *schola* located? How is that problem solved?

FATHER LONERGAN: I am glad you asked that question. A lot of people would come in while we were working. Once there was a woman touring the building, who observed: "Father, you have no choir-loft." I replied: "No, we haven't." She put her arm affectionately on my shoulder and said: "Father, you can't have everything at once. You'll get your choir someday."

FATHER HUELSMANN (*St. Louis, Missouri*): Did you have an architect?

FATHER LONERGAN: No.

FATHER HUELSMANN: Didn't you have to have drawings for it?

FATHER LONERGAN: Very few. The church is only one "room," and a few scratches on a piece of paper will do for that. There were some details that we did have drawings for. We had some of our men working in the engineering department in the mill. For instance, the steel construction of the roof is an original design by one of our own men. Several other items required accurate measurements and detailed drawings, of course, such as the Communion rail. One of our men made blueprints for that.

FATHER HUELSMANN: It would be good for all of us if you told us just how you went at this. What I mean is how did you win your people? Secondly, how did you pick out the kind of a church you were going to build? How is it done? We would like to know, and in what kind of a town can you do it?

FATHER LONERGAN: Well, we didn't pick out the kind of a church. We went at it this way. The law of Pennsylvania allows only seven seatings from an aisle. Now the seven seatings, and seven more, will give you fourteen

from a side aisle, and fourteen on the other side of the middle aisle, which gives you twenty-eight seatings.

Standard seating is eighteen inches. Now eighteen inches, a foot and a half, times twenty-eight will give you the distance for the seats, forty-two feet. We decided on six feet for each aisle. Forty-two feet and six feet for each aisle will give you sixty feet, and gives you your width.

Standard seating is thirty-two inches back to back. Now we took six seats to make one bay. Each bay is sixteen feet and six inches. There are six rows of seats in a bay. How many people do you want to seat? If you want to seat 800, you need five bays.

Then we made two bays for the sanctuary, one bay for the Court of the Penitents, and the width of another bay for the porch. There is no mystery to that.

Then we didn't want to make the walls any higher than necessary because every foot you go around the building costs money. It is funny the way we decided that.

The steel construction spanned sixty-five feet. Of course we had to have gusset-plates in the steel, and we just raised the side walls high enough that a boy walking with a processional cross wouldn't touch those gusset-plates. That determined the height of the walls on the side. There is no sleight of hand or magic about it at all. For example, the man who drew up the blueprints for the Communion rail said to me one day: "Father, you forgot to to tell me how high that rail is to be."

"Well," I said, "Joe, you know as much about it as I do. Your boy, Hughie, is about the smallest boy who receives Holy Communion. Put Hughie on his knees on the floor, take your rule and from the floor to his chin, that is the height." It is just common sense.

FATHER LAUKEMPER: Father, you did not quite finish the answer to that question about the *schola.*

FATHER LONERGAN: When it came to the *schola* I was stalled. The planning took place in December, January and February, and we had to go to work in March. I didn't have much time. We were working from 7:00 in the morning until 10:00 and 11:00 at night. I had to be on the job all the time. That matter of the *schola* bothered me. I knew where it ought to be, but then again the *schola* ought to be composed of clerics. They ought to be in cassock and surplice, and when I began to think of that picture I got cold feet on putting them up to be the *admiratio populi.*

I had seen two of those traveling choirs that came from Rome and I will never forget them when they marched out on the stage, some great, big, stout *professori* types, you know, flat-footed, in cassock and surplice, swinging the arms. I didn't have the heart to see my choir march out. We have the men on one side of the church and the women on the other, and the *schola* is up in front among the men on the south side of the church. The organ console is right in with the *schola.* A couple of seats are cut off and the console set right in there. The *schola* is right with the men.

I may say, too, that we sing the Proper *whenever we have a High Mass.*

FATHER LAUKEMPER: Did you elevate that position, or did you put them on the floor?

FATHER LONERGAN: They are right among the men of the congregation in the front pews so that they do not stand out for the admiration of anybody. They are there to do their work.

FATHER HUELSMANN: Tell us about the biggest trick, that of organizing those men to do that work. That is what I would like to know. How did you do it?

FATHER LONERGAN: Well, I tell you, they really surprised me. They became enthusiastic. They weren't working at the time; this was during the depression. You couldn't do it now. They got interested and we got a lot of help from the men in the mill on big heavy jobs in this way. For instance, we would have a number of men in the labor gang in the mill. There were about 6,500 men in that mill, a number of them Catholics. They would say to their companions: "How about coming up to church tomorrow night?" So we had twenty or thirty men. Another night some of the electricians would say: "How about coming up to the church and giving us a hand?"

One of the heavy jobs was pouring the floor slab. There are 9,500 square feet of floor. The slate is laid on top of a six-inch slab. That was a heavy job. We got gangs out of the mill to do that. Monday night the railroad gang came up. It took about twenty-two men to pour a bay in an evening; the next night the pipe-fitters; the next night the electricians, and the next night the maintenance men, etc., Protestant, Catholic, Jew, Gentile, Greek, anyone. Really, the community was enthusiastic about it.

No one has asked, but you might be interested in the altar because it is unique.

QUESTION FROM THE AUDIENCE: Have you any statues in the church?

FATHER LONERGAN: Yes — three. Two stand on posts of the screen that separates the Court of the Penitents from the nave. These were carved by Adé Bethune, out of wood. One is the Immaculate Conception and the other is Saint Joseph. Then there is a statue of Saint John the Baptist carved of rose granite by John Benson, in a niche in the baptistry.

QUESTION FROM THE AUDIENCE: What is the name of your parish?

FATHER LONERGAN: Saint Paulinus. How did it get that name? I have been asked that a thousand times. Well, I had nothing to do with it. As near as I can discover, the day Bishop Canevin decided to start a parish there, he was asked what the name of the parish should be, and said: "Well, this happens to be the 22nd of June, the Feast of Saint Paulinus. Why not call it Saint Paulinus?"

FATHER LAUKEMPER: What is the treatment of the communion table? Do you maintain the old rail?

FATHER LONERGAN: Well, as I said, we regard the altar as essentially a *mensa comestionis*, a banquet table. So the "communion rail" must be really an integral part of the altar, carrying out this idea that our altar is a *mensa comestionis*. So our "rail" is of generous proportions: seven inches wide, and covered with a linen cloth at the time of Holy Communion.

Mrs. Perkins (*Boston, Massachusetts*): I want to suggest that the difficulty in our parishes with the laity and sometimes with the clergy is the tendency to regard the interior appointments of our churches not primarily from the point of view of right thinking, or of esthetic taste, but rather as symbols of devotion. Thus, if the Blessed Virgin has been given an anaemic-looking representation by some artist, and the people have grown accustomed to it, they are loth to accept any other conception. That aspect of Her has become the accepted symbol to them, and it is more difficult to change symbols in people's minds than anything else. That is probably one of the reasons why it is so difficult to change devotional symbols. If we could get people thinking in these matters along the lines suggested by Father Lonergan, symbols which are not only unattractive, but also examples of poor thinking and poor making, would go.

Father Lonergan: I have an illustration of that. Some Italian women came in. Half the parish is Italian. They wanted to buy something for the church. I suggested they buy the tabernacle. So they went around and took up a collection. Soon they came back with enough to buy two tabernacles, but they seemed somewhat at a loss what to do next. They told me: "Father, lots of people don't like that." I said: "What's the matter?" The reply was: "Father, the people prefer *something to pray to.*" Of course, that gave me a good text for next Sunday's sermon.

I tell you, people miss the point, and that point is *thinking.* As Mrs. Perkins has just said, they think of decoration, often rather sentimental decoration, in the first place. We didn't think of any of those things. We thought of fundamentals.

Some years ago I went to see a certain church which had been recently built. The parish was large, numbering about 2,000 families of the upper middle class. They could have done a very good job. After I came back I was telling a friend of mine that I had seen this church. He knows more about this matter than I, but hadn't seen the church, so he asked me about it. We will call the pastor of this church Caius. I said to my friend: "You know Caius, don't you?" and he said: "Yes." Then I asked: "You know him very well, don't you?" and he said: "Yes." I said: "You have often said that art is an expression. Well, that building is a perfect expression of Caius. It's short, fat, and empty."

Dom Angelo Zankl: Father Lonergan has certainly indicated to us how to beat the industrial racket. But perhaps at this point, an expression of opinion of some of the professional architects would be welcomed, in their own defense. I think we would enjoy hearing from Mr. Barry Byrne who represents the Liturgical Art Society.

Member of the Audience: He isn't here.

Father Lonergan: The parish I just mentioned had an assistant who was showing us about. Describing the glories of the structure he said: "There is the pastor's confessional, and right above it is a window dedicated to St. Caius, and right opposite is my own confessional, and over it, a window dedicated to my own Patron, Saint Titus." Well, I am afraid the devil got into me then, for I asked him: "Don't you have a housekeeper

here somewhere?" The joke, however, was on me; for the good Father, with a smile of triumph, pointed to another window and said: "Right over there is hers, dedicated to Saint Sempronia!" All this — the sole evidence of "thinking" in that building.

FATHER STEDMAN: I too have been very much interested in Miss Bethune's work. We invited her to do some of the cartoon work for the *Sunday Missal*, but we received some strange reactions afterward. A great many people did not like it at all; and in a certain Catholic Women's College, the Sisters wanted the pictures removed before they allowed the girls to use the book. I am just wondering how you got the people to do that. I would like to know your solution.

FATHER LONERGAN: How I got the people to do what?

FATHER STEDMAN: To react favorably to that type of art which I consider illustrative of the kind of thinking we liturgists have been trying to put over.

FATHER LONERGAN: We didn't call it art at all. We were just building a church. It was only after the thing was built that we found out that some were beginning to admit there was some art about it.

I don't know the answer to your question. The thing is to go ahead. Lay down the principle that here is God's truth, here is what the Church wants, I have nothing to do about it, and we are going to do what God's church wants.

MR. O'NEILL: When the pastor suffers from an individualized taste and the Sisters, the teachers, the architects and the artists are handicapped by that, what solution would you suggest?

FATHER LONERGAN: I am not solving other people's problems. I will solve my own. But I haven't finished answering Father Stedman's question. He asked how we got the people to react to the type of art expressed by Miss Bethune's work. They were in love with it finally. I had first seen it in the *Catholic Worker* and I wanted it for our Stations of the Cross. I wanted the person to do it who had made those excellent little illustrations in the *Catholic Worker*. I saw they had something, and I wanted that for the little plaques on our Stations, so I wrote three or four letters to a Mr. A. Bethune before I found out it was a girl. Then she came on and became very much interested. She did some very fine work for us, and I think this was so especially because she was interested in the way we were doing it.

I know Graham Carey said of the lancets in the baptistry that they were some of the finest he had seen and that he doubted whether she could do it again; the reason she did it so well was that she had an intense enthusiasm for the job.

The people love it. I was a little surprised to find out that others who have critical judgment liked it too. For instance, a very cultured lady came to see me recently who had just returned from Europe. She was telling me about an artist over there who was doing some very fine work. I looked at the pictures she had with her and then we went over to the church. When she

saw the paintings by Miss Bethune (there are twenty-two of them, the Throne of the Almighty surrounded by His angels and saints) she looked at them and said: "That is very good. It is much better than my friend's work. She is a great artist." So I was rather pleased to see that we had something that people liked.

Miss Olive Trumm: Father, may we hear about the altar?

Father Lonergan: The foundation of the altar was the first foundation put down. We went down to solid rock, deeper than the foundations of the church. We selected the best stone for the altar. To begin with, we built that foundation up to the floor level. Then when the church floor had been laid, we went on up with the altar. All along we had set aside and selected the best stone. Then we built the altar of solid stone, inside and out. It is the same all around. It is a raised Mound of Sacrifice; and over the top of it we laid one slab of stone, a *mensa comestionis*. Then, of course, the steps of wood are built around the altar. They are wide enough, so that the deacon and subdeacon can walk around on them without breaking their necks.

There is a *ciborium* over the altar. Its ground dimensions are 15 by 5 feet, with four posts going up at the corners, and beams across the top. Silk curtains are then hung between these posts, and a silk canopy extended over the top. Everything about the altar is silk or linen. The curtains of the ciborium are pure silk, and they are kept closed during the day, being opened only for Mass. The reason for that is first of all that I got a good many ideas from the *Book of Exodus*. There the Lord gave Moses the specifications for the tabernacle; so I sort of took it for granted that He knew what He wanted, and tried to have Him as my architect. In the tabernacle built by Moses, you will remember, there was the Holy of Holies, the Holy Place and the Court of the Israelites: the three divisions. The Holy of Holies was curtained off, and only the High Priest entered the Holy of Holies once a year, so I wanted to give the idea that here was our Holy of Holies, and only when we come to offer the Sacrifice of Mass are the curtains to be drawn aside, the front and the sides. Then the lights are lit and the procession comes out to the sanctuary through the main gates. There is no short cut. I never could see the dignity of ducking in and out to get to the Throne of the Almighty.

Active Chairman: I am sorry we can't go on and on. We have another interesting subject which is in another department of church art, that of liturgical music.

In this connection we just received a telegram from Mother Stevens, who has done so much for liturgical music in this country, regretting that she cannot be here. Two representatives of Pius X School of New York have come in her place.

Our speaker will bring to us this interesting and important subject. He is the Reverend Edgar Boyle of San Francisco, Director of Liturgical Music in that Archdiocese.

LITURGICAL MUSIC IN THE LIVING PARISH

Rev. Edgar Boyle

When I was so kindly invited to write a paper on "Liturgical Music in the Living Parish," I thought it would be an easy task. It has proved otherwise. It is difficult to be practical on paper.

My position in the Archdiocese of San Francisco is that of Director of Liturgical Music. The position was created in 1924 after four years' study in Great Britain and on the Continent, especially at Westminster Cathedral, London, with Sir Richard Terry — the Isle of Wight with Dom Mocquereau, Dom Des Rocquettes, the Pontifical College of Music in Rome, and at the Abbey of St. Pierre, Solesmes, France. This extraordinary privilege for study, practice and research was granted to me by the former Archbishop of San Francisco, Edward J. Hanna, prompted by his keen desire to enforce fully the prescriptions regarding Liturgical Music contained in the *Motu Proprio* of Pope Pius X. It is the ardent wish of the present Archbishop, John J. Mitty, that a deeper knowledge and wider appreciation of the Sacred Liturgy be inculcated throughout the metropolitan area.

The music in 1924 ranged from Mozart's *12th*, Haydn's *Imperial*, to *O Promise Me*, *Lead Kindly Light*, and, now, in 1941, we hope we have arrived at "The Last Round-Up."

There was no necessity for a Music Commission to be organized then. Not being prepared for a radical change, time would have to be taken to instruct before the existing un-liturgical music could be eradicated and supplanted. "In society, an idea becomes fruitful, takes root, and develops its intrinsic possibilities only when the soil is prepared for it."

We started our work with the children and Sisters in our parochial schools, with the Sisters of the Holy Family, an Archdiocesan Order, taking care of the Catholic public school children.

Father Winnen, the Lord have mercy on his soul, wrote in *Orate Fratres*, September, 1941, that he was a "Pick and Shovel Man." I can say, not egotistically, that I have been and still am a ploughman and a sower of the seed for seventeen years.

When we were sufficiently advanced, a Music Commission was formed and has functioned ever since, and may I not be too presumptuous to say that it does much more than merely take up space in the Official Catholic Directory.

For some time I have been anxious to find a precise definition for the expression — "Liturgical Music." I am confused by the words — "According to the Spirit of the Liturgy." This last, like a tractor, mows me down. However, after much reading of eminent and sound

writers, I have formed this conclusion — that the music which accompanies the liturgical text, whether Gregorian Chant, Sacred Polyphony or Harmonic, and which coincides with a liturgical action or function, and is officially recognized by the Church, this may be termed liturgical, *e.g.*, the music for the Proper and Common of the Mass, the sequences, the chanting of the Divine Office with its antiphons, hymns and psalmodic formulae, music for the Forty Hours, the Litany of the Saints, procession hymns, antiphons or responsories, the *Te Deum* — and I do *not* mean *Holy God, We Praise Thy Name*. There may be and I am sure there are better definitions — the discussion, I am sure, will enlighten us.

I have come as a pilgrim to a famous shrine called the Liturgical Conference, to seek for light and guidance, that I may be able to teach better and more worthily, the faithful souls committed to my care that they will THINK WITH THE CHURCH and "participate more intimately in the Divine, the Great Liturgist — Jesus Christ."

Is an *Ave Maria* or a *Panis Angelicus*, sung at a Read Nuptial Mass, Liturgical Music? The only official liturgical music I know for the Nuptial Mass is the Gregorian Chant contained in the *Liber Usualis* or the *Paroissien Romain*, and this for a *Missa Cantata* or a *Missa Solemnis*. Hymns sung during *Missa Lecta* or read Mass, hymns sung at a Holy Hour are not strictly or officially liturgical, but may be termed hymns according to the "Spirit of the Liturgy." Dom Bernard Capelle, O.S.B. (*Orate Fratres*) explains and develops this idea simply but forcibly — to quote: "Let us go straight to the point; it is high time to protest vigorously against this supposed 'aristocracy' of a piety prescribed and regulated by the 'Sponsa Verbi.' Take as an example—Christmas. Is not even the humblest Christian profoundly moved by the infinite depth of the *Ego hodie genui te*, at the Introit of the Midnight Mass? Who has not heard with joyous emotion the very simple Gospel recital of the Nativity, following upon the pressing invitations of the Epistle: '*Apparuit gratia Salvatoris — pie vivamus expectantes beatam spem.*'"

The heart expands at the mere mention of this *beata spes*, of the exultant hope that the Savior brings with Him. The three Masses are a pure spiritual delight. It is almost a sacrilege to compare to this splendor the miserable vulgarity of a *Minuit Chretiens* (*O Holy Night*) followed by a few motets smothering the Low Mass.

True, the liturgical formula is occasionally difficult and only succeeds in touching the simpler souls — after a certain amount of explanation. The Church has composed her prayers and music for all, and it therefore must be available for all.

The words of Abbot Marmion, O.S.B. (Thibaut, *Abbot Columba Marmion*, p. 426) express this thought beautifully: "No other instruction is so luminous, so authentic, so perfectly adapted to the intelligence of the *simple* faithful as that contained in the prayers, the

lessons, the rites of the liturgy. During the ages of faith, although the vast majority of the faithful were uneducated, now knowing how to read and possessing no books, they were yet much better instructed in the mysteries of our faith, the mystery of Christ, than are the men and women of our days. The prayers and ceremonies of the Mass, the lessons of the Divine Office were explained to them; in a word, the Church, Our Mother herself, instructed her children in an authentic manner."

What can we do in this our modern age? This is how we try to obey, to teach and to serve.

First: To be in complete accord with the "Apostolic Constitution" of Pope Pius XI, there *must* be, not just *should* be, a Music Commission in every diocese. The formulation and promulgation of the regulations serve as a unifying element in every parish. The regulations must be preceptive, and not only directive. A few differences may be necessary in some places, but fundamentally, all are the same. The Diocesan Director of Music must have the firm backing of episcopal authority. Without this assistance, little good will be accomplished and practically no advancement will be made. The director must work on the principle of solidarity, the cohesion of interests. He must keep himself and his charges abreast with the liturgical march of time. He should go about and teach in the schools and in parish choirs, not sit at his desk and send out data. He must supervise all he wishes to be done and direct the final result of his work. He must never be a dictator. All priests, religious and laity are not opposed to the liturgy, — *some* may be called apathetic due to early training or environment. As Dom Virgil Michel says: "It is not so much the question of whether the Chant is outmoded or out of date, but whether or not we are out of tune with the Church, the official spokesman of Christ and Guide of souls, and with the true Christian spirit." *

Second: Another method is the organization of a diocesan priests' choir, each member to be officially appointed. Our priests' choir has done a great deal of good and has often been of great assistance to rural pastors at solemn liturgical functions. Measures have already been taken to form classes in the liturgy and the chant for priests alone. One assistant from each parish will attend. They in turn will instruct the members in their respective parishes. The idea was conceived from the summer school of the liturgy held this year at St. Mary of the Lake, Mundelein, Illinois.

Third: Classes are held in our Mother Houses for postulants, novices and professed Sisters in Gregorian, Polyphony and Harmonic Music. Each postulant on entering the convent receives a *Liber Usualis*, a *Saint Gregory Hymnal* and a *Mount Mary Hymnal*. Numerous mission houses have weekly lessons in liturgical music.

* *The Liturgy of the Church*, Macmillan Co., New York, 1937, p. 327.

Fourth: A compulsory music course was inaugurated two years ago for all parochial grade schools. Classes in method for all teachers are held one day a week after school hours. All attend a general class. The work in liturgical music and Sacred Liturgy is not left for the summer school. In our Archdiocese, we use the *Tone and Rhythm Series* of Mother Stevens, Manhattanville College, New York. The work in the schools is supervised by the Superintendent of Schools, his assistant, the Diocesan Director of Music and supervisors in religious communities.

Fifth: A Diocesan Guild has been organized not only for organists, but also for choirmasters and singers. It has proved successful; classes are held every Monday evening and a general meeting once a month. The wage of the organist will be determined this fall, from the answers to a questionnaire to be sent out to each pastor. The main purpose of the Guild is not to concertize, but to instruct the members to stand on their own liturgical feet.

Sixth: Lessons are given to the organizations known as the C.P.T.A (Catholic Parents-Teachers Association); to student nurses in our Catholic hospitals and Catholic Action groups; a part of Catholic Action within the walls of the church.

Seventh: One thing *not to do:* Do not encourage or appoint a "vigilantes" committee or publish names of offenders of the liturgical program in the diocesan paper; do all things *suaviter* (sweetly). It may take a longer time for full agreement and cooperation, but kindness leads to docility and docility leads to submission.

All I have said reflects itself and leads to liturgical music in the living parish, or better, *living* liturgy in the parish (the term parish being circumscribed within the confines of the diocese). Liturgical music spread throughout a diocese leads to liturgical music in the individual parish. For large solemn functions, a massed congregation of priests, sisters, brothers and lay persons is prepared to sing the Proper and the Common of the Mass and supplementary motets, with only one general rehearsal. In the beginning, we did not strive for too great perfection; detail work was done in individual convents, institutions and choirs, but all under supervision.

Intensive, uniform and constant preparation and the rendition itself, leads to better parochial participation, not only in liturgical music but also in the liturgy, for as Dom Schuster says it has for "its objective the religious and supernatural polity of Christianity, whether sacramental, ritual, literary or artistic. It embraces therefore as in a vast combination, the highest efforts of the human mind to grasp and express that which is indescribable and divine."*

To instance an example, let me narrate what we endeavor to accomplish in St. Monica's Parish where I am in residence.

* *The Sacramentary*, by Ildephonso (Cardinal) Schuster, London, Burnes-Oates, 1924, Vol. I, p. 3.

Missae Cantatae are held at different hours each Sunday. First Sunday of the month at 10:30; Second Sunday (Holy Name Sunday) at 7:30; Third Sunday (Blessed Sacrament Sunday) at 8:30, and the Fourth Sunday (Children of Mary Sunday) at 9:30 and occasionally one at 12:15. Each member of the congregation, including the children, receives a *Parish Kyriale* (Liturgical Press Edition) and a mimeographed copy of the Proper of the Mass which is sung to a psalm tone. This may shock the *pauci electi*, but by this simple procedure we hope to arrive at the ideal desired by Holy Mother Church. The words of the supplementary Offertory are taken from the Missal (they are in the pews), either a sequence or vesper hymn is sung. We use the Missal published by the Regina Press, New York. The Common of the Mass is *Cum Jubilo*. We are now gradually, I mean the congregation, learning an easy Mass in modern harmonic music. The congregation is assisted by the parish choir of fifteen men, fifty ladies (don't shudder), seventy boys and eighty girls. This, of course, is not a liturgical choir, but the members form a part of the congregation. Father Nielen in his book, *The Earliest Christian Liturgy*, in a chapter on "Women in Divine Worship," says: "In God and Christ, according to Saint Paul, no distinction is to be made by reason of nationality, social status or sex. Saint Paul's position as to the equality of all before God leads to equality in liturgical gatherings." *

We have some excellent boy *Soprani*, and we do not play up to the box office by having them stand on the seats in church and sing a Gounod or Giorza *Benedictus* to the registration of a *Vox Humana* and *Vox Celeste*. The children's choir practices each morning, Monday through Friday, from 8 o'clock until 8:50 o'clock; many of the children attend daily Mass at 6:30 o'clock.

For some months, I have been giving lectures in many local centers, on the history, development and spread of liturgical music. The history is considered from the standpoint of psalmody the foundation of Christian prayer. The development treats of the change from chironomique notation to diastemetic, particularly the changes in the staff and clef from the time of Guido d'Arezzo. To exemplify the spread of the chant, we show the various monasteries of Christendom and the famous teachers who were pioneers in the work in the old world and in America. Slides have been made from the pages of the *Liber Usualis*, and these are projected on the silver screen; while the slide is being shown a record plays the melody. We use the Solesmes records, those of Pius X School and the Grand Seminary of Montreal. The chant becomes more concrete and tangible and less complex by this method. It lets the faithful know that the chant is their inheritance, and has come to them, down through the ages.

The only part of the Divine Office yet attempted is Compline.

* Herder and Co., St. Louis, Mo., 1941, p. 355.

It is recited during the Holy Hour on the First Friday and chanted the first Sunday of each month. The men occupy one side of the church and the women the other. The psalms are sung antiphonally. The Holy Week services including *Tenebrae* are also participated in by the congregation. The *Mass of the Pre-Sanctified* is celebrated at noon.

The *Saint Gregory Hymnal* has been adopted as the Diocesan Hymnal. Thousands are in use. The *Liber Usualis* is used by priests, sisters and all religious; *Plain Song for Schools*, Part I and Part II in Gregorian notation in the grade schools. May I be bold enough to say, or do I lack tact, when I say that the furthering and advancement of the liturgical movement has given rise to what may be termed a liturgical racket in hymn books, cheap novena hymns and sodality glees. One may call it an inflation, meaning in this instance, a departure from true values. The music contained in these books, the hymn and song tunes are more of a hindrance to our work in America than a direct aid. It also gives a certain individual gratification to some contemporary musicians composing music in the name of "The True Spirit of the Liturgy." For instance, hymns are now being published with special arrangement for the Hammond organ; but we have a diocesan regulation that "forbids the use of the Hammond organ in its present state of development."

With all our strivings, we feel, we are still in the formative and pioneer stage. We hope to lay a solid foundation upon which to build a lasting liturgical edifice. The wilderness will soon, with God's help, become habitable.

As a final word, may we all one day meet in the City of Saint Francis by the Golden Gate; and may we, Brothers and Sisters in Christ, profit by the words of wisdom issuing from this conference, and may its living waters nourish the liturgical seeds now being planted. And may your prayers and ours — *Vox Populi* — become the *Vox Dei*, making our revered patron of Liturgical Music, Pope Pius X, a canonized Saint of the Most High.

May God bless you all.

Active Chairman: Thank you, Father Boyle. Our discussion leader for this paper is Father Philip T. Weller of St. Phillip's Church, Dorchester, Wisconsin.

Father Weller: After this volley of wit, you should all be in the best of humor to listen with greatest tolerance to my stammerings. In his inimitable modesty, Father Boyle remarked towards the close of his lecture that he and the archdiocese of San Francisco are still in the pioneer stage. This must make some of us feel as though we are still in the jungle.

As discussion leader of his remarkable paper, I should like to call for an enlargement on several salient points developed by him. The first is a corollary of his thesis. In a society a seed develops, takes root and brings forth its intrinsic possibilities only after the soil has been prepared. Accordingly, the primary point for discussion should be the matter of teaching liturgy and liturgical music to our school children, or to the children who do not attend our schools. May I emphasize that we must teach the children the liturgy generally as well as liturgy in music. Of what value will it be if we instruct the children only in music and do not give them an opportunity to lead the liturgical life day by day in the program of our Catholic school? The children should have each morning the *Missa Recitata* or the *Missa Cantata:* beginning each day with the praise of God, and receiving in return from God the life which merges them ever deeper in Christ.

You will pardon me, I hope, if I tell you about the Catholic school program in our parish. This is the quickest and clearest way whereby I can exemplify my point. Catholic education begins each morning in our parish with the Mass. The *Missa Recitata* is either in English or in Latin, and frequently we have the *Missa Cantata* during the week, particularly on feasts of higher rank. During the Mass, the teachers and a good representation of the pupils partake of the Sacrifice Banquet; and may I make it clear that we have just one daily Mass in our parish. It is a small parish, but the teachers at Dorchester do not consider it too great an inconvenience to partake of the Eucharist at the proper time within Mass.

After Mass the teachers and the children who have communicated, have their breakfast, while the other children are sent to their classrooms to work on an assignment prepared for them, and they need no supervision during this time. At 9:00 o'clock the Divine Worship begun at Mass is continued with the recitation of Terce by the pupils of the four upper grades, in English, and the *Te Deum* in English for the children of the four lower grades (the children of our first grade memorize it in about two or three weeks).

At 1:00 o'clock the children recite Sext; and at 3:30, the close of the school day, None and the *Confiteor*. (Let me say in an aside that our children also pray their private morning prayers and their night prayers at home.)

The Roman Ritual, too, is given its proper place in the life of the child. All liturgical processions, such as those on Rogation Days and the feast of Corpus Christi, and at funerals, are participated in by the children, and the ritual blessings for Epiphany, the Feast of the Assumption, the Nativity of the Blessed Virgin, and other occasions, are known and used. Thus, the Missal, the Breviary and the Ritual are given their proper honor and respect. Might I say that the Ritual is often mistreated by us, like a stepchild. We often give sufficient attention to the Missal and Breviary, but I am afraid a good number neglect the Ritual.

The first class in the morning of our school program is a half hour in Latin, which is of immense value for learning the liturgy and for the chant. Our religion course is liturgically orientated. This year we are studying the life of Christ from the Gospels as contained in the Missal, which has been splendidly worked out by Father Randolph of St. Aloysius Church in Chicago. All the grades receive a half-hour instruction a day in the fundamentals of vocalizing, both musical theory and actual drill. Besides that, they have a half hour of general assembled rehearsal. We have to give this

much time to music in our parish because we have only a children's choir to perform the music for all our liturgical services.

I might bring out as a matter for discussion the following problem. Until this year we had only two teachers in charge of the school of eight grades, of about eighty-five pupils. In September of this year we added another teacher, but instead of opening another graded classroom, we have a special classroom where only music and English are taught for the entire eight grades. The children come to this room for instruction only in these two subjects; so the question arises, is it better and more effective to have each teacher in school reponsible for the music of her own classroom, or is it better to have one teacher especially trained to be responsible for the music of the entire school?

I wish to indicate now just two other topics to emphasize for discussion. My first topic took a little long, so the first one will be the instruction of children. The second: adequate training of priests and sisters, those who are responsible for teaching the people of the living parish. The third point for discussion should be the matter of congregational singing.

Dom John Cummiskey, O.S.B. (*Mt. Angel, Oregon*): I want to ask Father Weller when his children go to school? How do you get in your school hours, Father?

Father Weller: The children have an hour in all daily for music. We start school at 9:00; have school from 9:00 to 12:00 and 1:00 to 3:30. We have a half hour in general music and a half hour of assembled rehearsal in the afternoon.

Dom John: Are you meeting all the requirements of the educational board?

Father Weller: Yes, we are.

Dom John: You are to be admired and imitated. Now, about Father Boyle's paper — it is like carrying faith to Saint Paul to pay a tribute to Father Boyle. But the grandeur of his effort has come to us up in the Northwest along the Pacific, on the wings of song. We are not attempting to vie with Father Boyle in our archdiocese. We listen, however, and the inspiration is making an impression on us. In all reverence, we have no "Boyles" in our archdiocese. We are sorry, even if there is no pain attached there. But as I know about it, I want to point particularly to his fine effort with the nurses at St. Mary's Hospital in San Francisco. The nurses are always busily engaged, we know that. But I have been told that actually they love to depart from their nursing tasks to be inspired, first, by Father's instruction, and then to give all their hearts have in singing the Gregorian music. When they have done that, they go back to their work with lightened hearts.

Regarding this labor of love that is before us, I am only looking for light to understand when I stand here. I have gathered so much since I came here Monday that it will take me a long time to pigeonhole properly this information, and maybe sometime, with an occasion arising, I may let our own

people out there know what you have offered for them. But I would deeply appreciate it, if Father Boyle would tell us how to conduct ourselves during a Low Mass. I am in principle against the rosary during the Mass. I agree with Father Busch: even if it is the Feast of the Holy Rosary we may be *allowed* to say the rosary during Mass — I know of no prohibition against it. But surely the Church wants us to pay special attention to the special Mass of the Feast; and I cannot imagine anyone wanting (for instance) to say the Stations while the priest is presiding at the altar.

As to the old people who may be beyond the understanding of the Missal, surely they are not beyond the appreciation of what the younger people in the parish are doing. We appreciate the presence of the old people in our parishes. They are our foundation. "But they also serve who only stand and wait," and if they are carried away in their private devotion while their children are singing or reciting the Mass, it doesn't matter. We have offered the Mass: but when the priest turns around and says to all of us: "*Orate Fratres*," let *all* of us *not* answer him with the second half of a "Hail, Mary."

FATHER BUSCH: Father, I think I ought to take one minute to justify myself. Here is what I meant to say: Is the rosary liturgical? What do you mean by the rosary? We have a Feast of the Rosary with a liturgical formulary in the Missal and with a Divine Office formulary in the Breviary. These are liturgical. As a private prayer or a prayer recited in common the rosary "beads" are *related* to the liturgical formularies in the Missal and Breviary.

Now, if during Mass a person wishes to recite the rosary privately, who am I that I should oppose him? But when I celebrate Mass at the altar I must use the Missal; and when I am in church at Mass and am not at the altar, I still use the Missal prayers. I wish to make it clear that, as our people become more and more aware and more deeply conscious of their participation in the priesthood of Christ, I think they will do as I do.

FATHER BOYLE: There is no liturgical music for a Low Mass. In the Archdiocese of San Francisco we are trying to do away with the hymn singing at a *Missa Lecta*.

You will excuse me if I seem a bit breezy. It is windy in our city and at times foggy. In going around to the schools performing my task of teaching music, one of the Sisters said, "Father, what are we to do? The children know only thirty hymns to Our Blessed Lady." I said, "Then they know twenty-six too many." Teach the children the four antiphons of Our Blessed Lady in English and in Latin. Do not drag the Sisters and the children out of class to rehearse common hymns to be sung on Sundays at a Low Mass. Insist first of all on the music for the *Missa Cantata*. If this is impossible for every Sunday of the year then have the *Missa Recitata*.

Do not be overanxious for the liturgical choir in the beginning. Sometimes the choir is a detriment to the liturgical movement, because the congregation never has the opportunity to sing the Mass. Liturgical choirs specialize, and then concertize. A little demonstration should be given occasionally. We have given demonstrations in Gregorian Chant and in harmonic literature music for teachers of the public schools. Let us, followers of the liturgical movement, teach the hymns of the Breviary. The words of the hymns in English and in Latin can be found in the book entitled *The Hymns of the Breviary and Missal*, by Father Matthew Britt, O.S.B., the

music in the *Daily Hymnal*, published by Burns, Oates and Washbourne, London.

Regarding the nurses: the student nurses of St. Mary's, Mary's Help, and St. Joseph's Hospitals form a magnificent choir. They sang recently at the Civic Ceremony in honor of Bishop James Sweeney, newly-appointed Bishop of Honolulu. To arrange for this ceremony we had some difficulty as all the children of the parochial schools were on vacation. I called up the Deans of the Colleges of Nursing and said, "Mothers, may we have the nurses' choir for the Civic Celebration"? "Yes, Father," they said, "Will it require many rehearsals?" "No, it will be very simple," said I. So 300 nurses sang soprano and alto, the priests and seminarians, the bass and tenor.

Father James E. Callaghan (*Syracuse, New York*): I am here at the Liturgical Week to represent Mother Georgia Stevens and the Pius X School of Liturgical Music, Manhattanville, New York. Mother Stevens regrets deeply being unable to be present at these sessions personally, having been so thoroughly inspired by the Liturgical Week held last year at Chicago. However, if Mother were here I know that she would be quick and eager to point out this vital fact, namely, that the church never asks us to do the impossible, and so when Pius X in the *Motu Proprio* directs us to restore the ancient Gregorian Chant as the official liturgical music, that can mean only that such a restoration can be accomplished.

This morning Father Boyle in his splendid paper has nicely described how this restoration is actually and practically being carried on in one, and a considerable, part of this country. This past summer marked the 25th and Silver Anniversary and Jubilee of the founding of the Pius X School of Liturgical Music. At its summer sessions there was in attendance a group of about 250 people from all parts of this country and Canada. Of the number of 250, there were about 26 priests, secular and religious, a hundred or more Sisters, and the rest laity.

This, of course, is further proof that the restoration of the chant can be accomplished; that this movement of restoration is succeeding and growing; and that it is possible to carry out the injunctions of Pius X in the *Motu Proprio*.

I have been entrusted with the official capacity of supervisor and director of music for my diocese of Syracuse, New York. But I should like to presume your further interest in Gregorian Chant and its restoration by describing for you what my Bishop, His Excellency, Walter Andrew Foray, is doing in the diocese of Syracuse in a practical way.

First, in all the parochial schools there has been installed the *Tone and Rhythm Series* of Mother Stevens, textbooks of music which teach the children how to read, understand and appreciate intelligently the Gregorian Chant. During the past four years, two summer schools and two summer conferences have been held in the diocese in order that the Sisters, music teachers, choir directors and organists may be taught methods of teaching the children the chant.

During this past summer we had a school which, as far as can be ascertained, was unique, a school for organists only. The school was attended by about sixty-five organists, not only from our own diocese, but representing the dioceses of Albany, Ogdensburg and Rochester.

A selective faculty from Pius X School gave training in the courses of choirs, liturgical services, the rhythm and conducting the chant and Gregorian accompaniment. These artists were also given easy methods of teaching the chant, even to their adult parish choirs.

In our diocese we have also a priests' choir which helps to demonstrate the correct and artistic interpretation of the chant. The Diocesan Music Commission and Past Diocesan Music Directors have done splendid work in stamping out the most flagrant abuses, but, most important of all, Bishop Foray has taken a definite and militant stand for the restoration of the Gregorian Chant. He has made it crystal clear to priests, organists, choir directors and people that the Gregorian Chant is to become the established rule of the Diocese of Syracuse.

Dom Gilbert Winkelmann (*St. John's Abbey, Collegeville*): Recently I was asked to design a church for Father Lambert Weckwerth, pastor of a neighboring summer resort. Some of the appointments of this church are unique in their reference to congregational singing. In the fore part of the church, the ordinary entrance to the church is replaced by a tower 32 feet square which comprises the sanctuary. The organ chamber occupies that space generally allotted to the sacristy, while the corresponding side of the sanctuary is reserved as a choir for the *schola cantorum*. The sacristy is located at the end of the church opposite the sanctuary. In going to the altar, the priest and his ministers pass in procession through the nave. Taking part in this procession are the members of the *schola*, who sing the Introit en route to the sanctuary.

In reference to this, an interesting experience may not be out of place. I undertook to train this parish in Gregorian singing, in the present small church. The reed organ in the choir loft was heard with difficulty, and so I had it moved to the front of the sanctuary for practice sessions. The response was remarkable. Where before the congregation was timid, with this new arrangement there was more whole-hearted participation. As already noted, the new church has provisions for the organ in the sanctuary part of the church; an organ grille faces both the nave of the church and the sanctuary proper.

Abbot Columban (*Louisiana*): The question was asked, what should be sung during a low Mass. I have made considerable study of this matter, and have discovered a Decree which may serve as a guide. It states that you may sing anything which would be sung at a *Missa Cantata*, Proper or Ordinary, provided it be sung at the correct time during Mass. For example, you should not be singing the Gloria whilst the celebrant is saying the Collect or the Epistle.

The second point I want to mention is that I think many choir directors make the mistake of not teaching the *prayer* along with the song.

Active Chairman: Thank you, Father Abbot, and thank you all, especially our speakers and discussion leaders, all of you who have taken part in this very interesting session. I am sorry, but we are several minutes overtime.

[*The meeting was recessed until 3:00 p.m. on the same day.*]

Afternoon Session — October 8

THE SESSION was called to order by the Rev. William Busch, who introduced the Very Rev. Joseph A. Corrigan, honorary chairman, and the Rev. Michael Harding, O.F.M., of Washington, D. C., active chairman.

ACTIVE CHAIRMAN: Our honorary chairman, Father Joseph A. Corrigan of St. Paul, will open our meeting with prayer.

(*Prayer*)

ACTIVE CHAIRMAN: To be honest with you, I must state that I did not come to St. Paul of my own accord. This is how it happened. Your Executive Secretary very courteously invited me to come to these sessions on the liturgy. I had heard very splendid reports of the Chicago meeting, but I have some classes that I consider of some importance, and to be away for a week made me hesitate to accept his kind invitation. Then he wrote me a second and a third time. I answered none of them. (Shame on me for that.) But he put my name on the program anyway and sent it to me. Then I wrote my reply that it would be unpatriotic to try to escape the draft; so, here I am, but with my own convictions.

I hope Father Boyle from the City of St. Francis will not take it amiss if I attribute some of the spirit of my remarks to the holy founder of the Order that I love. He instructs us to be simple, to be sincere and expressive in our piety, in our art and our religion and everything. He does not require of us that we be perfect, but takes it for granted that we are sinners striving for perfection (and some of us a long way off).

Now, I have been listening with deep interest to these magnificent papers on the various aspects of the liturgy: Scripture, theology, music and art. They were developed with a finesse that almost appalls me, and if I were not a Franciscan I would be afraid to talk on the same platform with men who have written and published such erudite papers. But, being a Franciscan, I am not the least bit afraid or ashamed to say what I have to say.

If I plead for those who do not understand Greek philosophy or the deep meaning of symbolism, to be allowed to worship in their own heartfelt way, the justification that I have for it comes from a very real experience. When my mother was dying, I was privileged to anoint her and stay with her one week, during which time I recited the Office in her name, with just the two of us there. She didn't understand a word of what I was praying, but we, together with the Catholic Church on earth and above, went through a "liturgical week" that I will never forget. I said Mass in the house six times, and occasionally I broke the rubrics. I said Mass in purple once when it should have been green, because I didn't have any other vestments; but I didn't worry much about that, either.

The last Mass I said was at midnight because I wasn't sure that my mother would live long enough to receive Holy Communion unless I hurried a little. But on the next day she still lived; and so I said to her: "Listen, Mother, if I say Mass in this house every day I am afraid you will never leave it; you will never go to Heaven. I am not going to say Mass here to-

morrow, but I am going up to the Cathedral and I will offer you to God on the paten there."

Then I gave her a crucifix which carried not only the figure of Christ with His five wounds, but also the five wounds of Saint Francis. Then I said: "Mother, see these five wounds our Lord has, and the five wounds Saint Francis has; and you have got some of your own. Well, let's put them all together. Just kiss the Crucifix, and give your life to God and I will do the same with you up in the Cathedral at the altar where you love to worship." Then when next I returned, the end was approaching. So I said the appropriate prayers of the ritual over her and, believe me, I felt them; and my mother seemed to awaken to the living words, especially the beautiful gospel selections that are there. I said the Prayers for the Dying in both Latin and English, to give her the advantage of knowing what I was saying. Over and over again they were said, and I used holy water and I got a Papal Blessing for her, and I did everything as a priest I could think of; and when I saw that she was coming to the end, I said to her: "Mother, the essence of my theology and all the piety that I can encourage you with as Priest of Jesus Christ is to love God. You can't even say it now, but just breathe it. Now, I know you have been to confession many times, but I will give you absolution once again just so that when you come before the Judgment Seat of God you will be as pure and holy as can be, and I will give you your penance now. Say, 'My Jesus, mercy.'" Then I said: "Now, say, 'My God, I love Thee.'" Then I added: "I am only Michael on earth, but the Archangel Michael is supposed to lead you up to the Throne of God. Put yourself in his hands and up you will go." And, believe me, at that very moment her soul seemed to go like a tear that was a star, and I never felt a regret for it.

Our first paper treats of the Sacrament of Penance in parish life. As theologians might say, the Sacrament of Penance is the Precious Blood diffused, healing spiritually, cleansing perfectly, where there are the proper dispositions.

But Extreme Unction is the crowning glory of the offering of one's life in union with the sufferings of Christ, and I believe that one who receives this Sacrament with those sentiments goes straight to Heaven without any Purgatory. That is concurred in by Saint Bonaventure, Saint Thomas, and scores of others, so I hope the writer of the next paper brings it out. The first paper will be given by the Reverend Walter LeBeau of St. Thomas College, St. Paul, Minnesota, speaking on the topic: "The Sacrament of Penance in Parish Life.

THE SACRAMENT OF PENANCE IN PARISH LIFE

Rev. Walter Le Beau

The subject assigned to me, the Sacrament of Penance in Parish Life, clearly implies the social character of Christianity. It involves the truth, also, of the social character of the living parish. As a matter of fact, the topic could have no meaning at all if there were not to be found in the parish a reproduction on a smaller scale of the Universal Church as a social entity.

Whatever we have to say, therefore, on Penance in parish life will be, of necessity, in the nature of logical deductions from this basic fact: the parish is a miniature Mystical Body.

I presume most of you are familiar with the doctrine of the Mystical Body. But, for the sake of the few who may not have clear knowledge of this doctrine, I ask leave to state it as briefly and concisely as I can, in its relation to the parish. That I take your permission for granted is because I feel we are agreed on the repeated necessity of such a statement.

The parish, as a little Mystical Body, is an organism; and an organism may be defined as a complex being whose unifying principle is life. By way of illustration, let us give a moment's consideration to the plant: it is a complex being composed of roots, stem, branches, leaves and flowers. What holds these several parts together, what resolves them into a beautiful unity and harmonizes their activity unto the good of the whole plant, is its life. So long as life is present in it the plant grows, flowers, and reproduces seed according to its kind; it attains the end for which it was created. But when life departs, its unifying principle is no longer operative and the inevitable consequences are disunion, decomposition, and an end to its activity, beauty, and usefulness. Just so is the parish as a miniature Mystical Body. It is an organism, a complex being made up of Christ, pastor, assistant priests, sisters, fathers and mothers of families, and their children. What unites these parts and binds them to each other, what harmonizes their various activities unto the good of the whole, is the Life of Christ, which, as the operative factor pushing the parish to the attainment of its proper end, is a primary cause, therefore, of the glorification of God, and of the sanctification and salvation of men.

As a replica of the Mystical Body, the parish, needless to say, has Christ as its invisible life-giving Head with the pastor as His visible representative, whose duty it is to give expression to the mind of Christ and open the channels of His Life. All others in the parish are

members serving in their varying capacities to complement the whole unto "the full measure of the stature of Christ" (Eph. iv, 13), and who make up "what is lacking to the sufferings of Christ, on behalf of His Body, which is the Church" (Col. i, 24), on behalf of the smaller Body which is the parish.

Now every organism has its law. The law of the plant is the law of vegetative life; the law of man is the law of rational life; and the law of the parish, as the organic Body of Christ, is the law of Christian supernatural Life; in other words, the law of Charity, or love. Love God, and love your neighbor! — this is the whole law. And love, in its broadest sense, is no more than a freely established harmony of right wills. The true lover has only one desire: to please the beloved, which is to do the will of the beloved in all good things, to make the will of the beloved ever his own will. From this must result, as anyone can see, the mutual good and perfection of lover and beloved, a good and a perfection fully expressed in one word: PEACE.

If, therefore, peace is the fruit and flower of the harmony of right wills, and the freely established harmony of wills is love, and love is the operative law of the organic parish, then sin, which is a disharmony of wills and a failure in love, must impede the operation, and militate against the good, of the living parish; it must destroy peace in its collective soul. It is this inescapable conclusion to the social character and effects of sin that gives meaning to Penance in parish life. But let us examine this truth more closely.

That sin can never be a strictly private affair follows from the fact that there can never be a strictly private Christian, in the sense that he ever stands alone. To be a Christian is to be a member of the Mystical Body and to enjoy active fellowship with Christ, the Head, and all faithful Christians, the members. Likewise, to act as a Christian is to act as a member of the Mystical Body in union with the Head and members. From this it is evident we must draw the following conclusions: first, that the Christian who commits sin does so, not only as an individual, but as a member of Christ as well; and secondly, that sin, in truly traditional language, inflicts a wound, not only in the individual soul of the sinner, but in the collective soul also of the Body of Christ.

If, then, we are convinced that the Christian's sins have an effect on the living parish as a miniature Mystical Body, and we are equally certain that the primary purpose of the Sacrament of Penance is to remedy sin and its effects, we must conclude that the Sacrament of Penance is social as well as private in its purpose and effects, that it is the physician of the living parish as well as of the individual Christian.

In order to make this brief exposition of the social aspects of the Sacrament of Penance as clear as possible we shall treat separately the negative and positive effects of the Sacrament on the parish. Our

first consideration, then, will be given to its negative effects, in the sense that it takes away sin, after which we shall consider its positive effects, in the sense that it gives back Life, or sanctifying grace.

Even a little child can know that sin is a wound inflicted on the soul, that it is a spiritual disease of the soul, resulting sometimes in its spiritual death. The child can also know that the Sacrament of Penance is the special instrument of the Divine Healer, that it is itself the physician of the soul to cure its diseases and heal its wounds. But what the child may not know is that the disease or the wounds of one member of the miniature Mystical Body, the parish, has an effect on the whole Body. For that matter, there is no reason to confine this lack of knowledge to the little children of the parish. The same may be said of its adult members, and perhaps also of the pastor, to the extent at least that he may be less conscious of the effects of sin on his parish as a whole than he is of its effects on the individual sinner. The effects, to be sure, will not be the same, but it is still true, with Saint Paul, that "if one member suffereth, all the members suffer therewith" (I Cor. xii, 26). The obvious extension of this truth is that if one member is healed all the members will profit, or again with Saint Paul, "If one member be honored, all the members rejoice therewith." (*Ibid.*)

Certainly, it takes no great stretch of the imagination to visualize the ordinary parish as a living body with some wounded or diseased members, or as a living vine with some dead branches, which must, quite naturally, mar the beauty of the whole. It is just as easy to imagine the Sacrament of Penance successively healing the sickly members of the body, or revivifying the dead branches of the vine, and as a consequence progressively heightening its supernatural beauty, until, with all the members healthy and strong, we have before us the lovely picture of a thoroughly sound parish, of a miniature Mystical Body of Christ "not having spot or wrinkle or any such thing, but holy and without blemish" (Eph. v, 27).

But however easy it may be to form this picture, and however true to life it may be, I wonder how many of us who are priests, after hearing confessions for long hours on Saturdays, or after the great rush before Easter and Christmas when we have reason to believe everyone has confessed, ever pause to realize that we are a component part of a healthy, beautiful, unblemished Body of Christ, and that we are not just living in the midst of good individual Catholics. Do we feel that we have labored in the confessional to heal the Body of Christ, to remove its unsightly wounds and festering sores, and not just to heal individual parishioners?

If we must say no to this, then I am afraid that even we are far from making direct application to our life and work of the doctrine of the Mystical Body. Permit me to say also that if ever we have reason to feel the parish is not what it ought to be, then we should

have more reason to feel the trouble may lie in the fact that too many parishioners are in the state of mortal sin, and that the first step to improving the parish should be to bring the sickly and dead members to their knees in the confessional. But do we do this?

How wise, moreover, would not be that pastor, who, faced with a possible crisis in his parish, would plead with his parishioners to go to confession and then invite them to a frank discussion of the problem when they are really One Body, One Christ, in whom division is unthinkable. I venture to say that any reasonable difficulty could be solved in this way, while frankly admitting that I may be a bit of an idealist.

Now what I have addressed to the priests in this assembly I may, with equal reason and frankness, address to the laity. You are members of a parish somewhere, and if your parish is not what you sometimes think it ought to be, it would be well to place the blame where it really belongs: on its sickly, diseased, and wounded members, who, by their violation of the law of love in the Body of Christ, are impeding the operation of the Body, and disturbing its peace, and are preventing it from attaining its first end — the glorification of God and the sanctification of men — and must not, therefore, look for any of its secondary ends to be attained, since they who seek not first the kingdom of God have scant reason to expect other things to be added unto them. And how many of the laity at large, I wonder, have any concern for the sinful members of their parish and sincerely pray for their conversion or seek in any way to bring them to the confessional? How many, in other words, are wholly obedient to the law of love in their parish and persistently operate in its direction unto the good of the whole Body? Has it never occurred to you of the laity present here this afternoon that if you do not all obey the law of love it is almost as impossible for your parish to attain its end as it would be for the plant to flower without all of its members acting in strict accord with the law of vegetative life?

I believe you are humble enough to agree with me that frequently the laity have been too ready to shift their burden onto the shoulders of the pastor, and very often without the slightest realization that they are failing in the law of love that binds them as well as the pastor to strict observance if the parish is to be the perfect thing that it should be.

All of us should remember, then, that when love ceases sin begins; that where love fails to unite and create, sin enters in to separate and destroy; and that always the remedy is the healing ointment of the Sacrament of Penance, which, whenever or by whomever received, is a good to the whole parish and indirectly to each one of us.

So much for the negative effects of the Sacrament of Penance on the living parish, and now a word concerning its positive effects.

A priest is not ordained very long before he realizes that the

concept of the spiritual life, with most Catholics, is extremely negative. That is, it revolves almost entirely around the idea of sin, than which nothing can be conceived that could be more negative. How much better it would be if the concept were centered on the idea of virtue, on the idea of power instead of weakness, of Life instead of death, of union with God instead of separation, on the idea of peace instead of struggle. Not that anyone would want to deny the existence, or diminish the consequences, of these negative factors in the spiritual life. We are all too familiar with both to want to do that. Neither would anyone want to water down Christianity to make it comfortable for all. We know too well where this has been done and what has been the result. But our wish that the faithful's concept of the spiritual life be given a positive orientation is generated simply in our knowledge of the greater compelling force of the positive, whether of ideas, factors, or motives, and of the psychological effect these positive things have on the person. They make the difference between pessimism and optimism, between inertia and dynamism, and there may be in this fact that the faithful lean so heavily to the negative side in their concept of the spiritual life an explanation for the lack of truly Christian optimism and dynamism today. But regrettable as this may be, and however much we would like to correct it, this is not the place to do so except insofar as it affects the Sacrament of Penance in parish life.

We must be agreed that most Christians approach the Sacrament of Penance primarily to have their sins taken away, if not solely for that purpose. Of course, we know that serious sin is an *obex*, an obstacle to grace, and that it must be removed by the Sacrament of Penance before grace can re-enter the Christian soul. But why stop there and fail to realize with equal force the fact of the soul's rebirth or resurrection in Christ by the same Sacrament? Again, it is not our intention to take away from the Sacrament of Penance any of the wonders of its healing powers, but to restore to it the greater wonders of its revivifying powers. As wonderful as the Savior was as He went about Palestine healing all manner of diseases and infirmities, He was still more wonderful raising Lazarus back to life, or the daughter of Jairus and the son of the widow of Naim. Similarly, the conversion of Mary Magdalen by Christ inspires us much more for the great love which she afterwards developed than for the sinful life which she abandoned.

So it should be with the Sacrament of Penance in its relation to the living parish! We have seen its negative role as the physician of the Body of Christ progressively healing sickly and infirm members, and we truly marveled at it. But how much more marvelous is its positive role as it successively raises dead members back to life, and progressively intensifies the common supernatural life of the whole parish, thereby steadily increasing its vitality and vigor.

Certainly it is easy to see that a vine with too many dead branches will fail to bear fruit. Cannot the same be said of a parish with too many spiritually dead members? That a parish has reached a low ebb in spiritual vitality can sometimes be easily detected, and we are saddened and eager to do something about it. But again, is our first effort toward remedying such a condition supernatural?

Do we appeal first to our parishioners to be buried again with Christ unto death that they may arise again unto newness of life, or do we strive by various natural means to inject the new life that is lacking? How very stupid of us if we do the latter, and there can be no explanation for our stupidity but our lack of faith in the supernatural, not only for what it is in itself, but for what it can do to the natural in the parish and in the individual.

In concluding this section let me call attention to the fact that it was not without ample justification that the Sacrament of Penance was popularly called in former centuries a minor Baptism. The reasons for this are too obvious to require mention or explanation here. And may I draw your attention also to the ending of the rite of sacramental absolution wherein the petition is made that the Passion of Christ, the merits of Mary and all the saints, the good we may do and the evil we may have to endure — that all this may profit us, not only unto the remission of sins, but also unto "increase of grace, and glory in the life without end." What is true of the Sacrament of Penance in its private aspects and effects must be true also of it in its social aspects and effects: that it is daily administered, likewise for the parish as for the individual, for the increase of Life, unto the glory of the fullness of that Life in the Beatific Vision.

We must now turn to the history of the Sacrament of Penance and for a twofold reason: to bring to our support the force of tradition, and to further clarify what we have said in the hope of drawing out at the end a few helpful suggestions.

There can be no doubt that the early Christians understood the doctrine of the Mystical Body much better than does the rank and file of Christians today. Their understanding and their application of this doctrine is reflected in many of the things that they professed and for which they lived, and sometimes died. But nowhere more than in the early penitential discipline of the Church is it so clearly indicated that the Christians of that time understood the organic unity of their little communities. It is from this early discipline also that we have been able to draw the distinction between the medicinal and juridical aspects of the Sacrament of Penance. And since our treatment of the Sacrament so far has been largely on the medicinal side we will give emphasis in this part to its juridical aspect.

The administration of the Sacrament of Penance in the early Church was almost entirely public. To many Christians of today this

may come as somewhat of a shock since the administration of the Sacrament which they know is so deeply guarded in secrecy. Nevertheless, we must affirm this was not the case in former times. We are not justified in claiming public confession even in those early days except for those penitents whose sins were public. But after the confession, public or private, everything was public. The rebuke was public; the imposition of the penance was made publicly, and the penance itself was publicly fulfilled; the absolution was given in public and the final reinstatement of the repentant sinner to the community of the faithful was certainly public and an event for public rejoicing. Throughout the whole procedure we may note all the elements of a public trial such as it is possible for us to witness any day in our secular courts. Especially is this true in the case of the public sinner.

At an appointed time the sinner appeared before the bishop of his community who sat on his throne vested with the symbols of his authority; he was at that moment every inch a judge. The sinner made his own self-accusation before the bishop and the assembled brethren, after which followed what we would call a cross-examination during which any one of the brethren might speak for or against the penitent. The object of this examination was to determine the exact degree of guilt and the gravity of the offense committed.

After this was clearly determined the sinner was sentenced or fined, i.e. a penance was imposed. Segregation from the Body of the faithful in different degrees was invariably a part of the punishment. Thus the "mourners" were not even allowed to enter the church; the "hearers" could enter and remain as long as the catechumens, but they were not allowed to raise their voice during the Mass of the Catechumens. The "kneelers" knelt in an appointed place and could pray aloud with the brethren but they too were dismissed with the catechumens after receiving the blessing. The "bystanders," the *circumstantes*, were allowed to mingle freely with the faithful but could take no part in the Offertory or Communion processions. But over and above this segregation from the Body of the faithful which was imposed on all penitents certain very definite and usually corporal acts of mortification were prescribed which the sinner had to perform before receiving absolution. In due time the absolution was given, but always publicly and followed by a public reinstatement of the penitent to the fellowship of the brethren of the Lord. This reinstatement was made principally on Thursday of Holy Week and the penitent gained re-admission to the table of divine fellowship on Easter morning. We notice in this a close similarity to the Sacrament of Baptism and the practice of admitting the catechumens, who had become members of the Body of the faithful only a few hours previous, to the Sacrifice of the Faithful on the same Easter morning. There was much in common in those days between penitent and

catechumen, as there was much in common in the administrations of the Sacraments of Penance and Baptism.

Who cannot see in all this a clear reflection of the belief that sin was an offense against the members of the Body of Christ as well as against the Head, and that the Sacrament of Penance was to restore the sinner to the members as well as to the Head?

In the penance alone it is evident that the sinner paid the price of his sins to the members and the Head, that he paid his debt to the society of the Christian community, to the miniature Mystical Body which today we call the parish. Further evidence in support of this fact can be found in the nature of the penitential acts prescribed, such as almsgiving to the poor brethren, visiting and ministering to the sick brethren and those in prison, helping the brethren in any one of a dozen ways. All this is so social in character and so closely parallels many of the practices in modern secular society. Who cannot see, for instance, in the idea of segregation, our own idea of imprisonment, not merely as a punishment for the offender but as a protection to the community, or our own idea of quarantining the sick who have contracted contagious diseases, also for the protection of the community? (It should be noted here that these social ideas persist in the Church, noticeably in Her practice of excommunicating the heretic, and, as in the case of the *vitandus*, of forbidding the faithful to associate with him in any way because of the danger of contracting the same malady.)

There is evidence, also, that on the part of the faithful who remained sinless and virtuous much of the Lenten observances at that time were social in intent; that penance and mortification were freely undertaken for the sake of the sinful brethren, for the sake of the whole community, for the good of the Body of Christ which was then the parish of today. There seems to be no lack of evidence, really, for the fact that, so different from today, the Sacrament of Penance and the whole penitential discipline was generally regarded as at least semi-social in all of its aspects, that it was considered to be of the utmost importance to the well-being of the living parish considered rightly as a miniature Mystical Body of Christ.

I know I have promised to make a few suggestions as to what might be done in order to give the faithful a proper appreciation of the Sacrament of Penance as a social instrument for good in the organic unit of the living parish. But now that I am actually faced with the alternative of keeping my promise or of being classed with the dictators, I am not a little dismayed. What might we do to emphasize the truths which we have discussed and which we all admit, I am sure, are so vital to the parish? To save my soul, I can think of nothing to suggest but that we do something about the penance, both in regard to that given the individual sinner at every confession and to that which is still public in character, at least to a degree, namely,

the Lenten observance, seasonal observances, vigils, and so on. It is manifestly impossible to restore the old discipline of the early Church, or to change very much the present discipline with all its secrecy, that admittedly serves to emphasize in the mind of the people the private aspect of the Sacrament of Penance and to rob them of any real appreciation of its social aspects.

But there can be no real doubt in anyone's mind that we have over-spiritualized the penance for confession and over-individualized the Lenten observance, seasonal observances, and others. The five Our Fathers and five Hail Marys, the Litany of the Saints, or the rosary for the really wicked, have become almost as routine a part of confession as the "Go and sin no more" at the end.

Could we not exert ourselves a little more and prescribe such penances as almsgiving, visiting the sick, feeding the hungry, and generally caring for the needy of the parish? Surely this would have some effect in awakening the faithful to the social consequences of their sins on the immediate Body of Christ described by the limits of their parish. It is a known fact, also, that they who are made to attend to the corporal needs of their fellow members are not slow to realize their spiritual needs, which almost compels them to pray for the sinner and bring him to the confessional as soon as possible. Thus, it is conceivable that little by little a general realization could be effected, both of the organic supernatural character of the living parish and of the important part the Sacrament of Penance plays in maintaining its Life, health and beauty, and in the attainment of its last end.

And so, considerably relieved by the fact that I have been able to make some suggestions, and admitting at the same time my inadequacy, I leave it to you, in the discussion that will follow, to supply my deficiency.

Active Chairman: We have to hurry on with our program, so allow me to introduce the Rev. Frank Smith of Mt. St. Mary's Seminary, Cincinnati, Ohio, discussion leader for this subject.

Father Smith: It is a distinct pleasure for me, in the name of all assembled here, to thank Father LeBeau for the excellent paper which he has given us on the Sacrament of Penance in Parish Life. He has shown us the social character of that sacrament which seems often to be hidden from most of us. He has shown how it concerns every member in the Mystic Body, if one member be sick or dead. He has shown us why we rejoice on great feasts like Christmas and Easter and how it is only natural for Christians to be so happy on those occasions. Father has also shown us how we can promote the positive notion of the Sacrament of Penance rather than merely its negative aspect, currently the more popular thing; and that in Penance we are not limited to the purgative way of the spiritual life but there is room for

the affective way or even the unitive way. He has asked you to offer suggestions whereby we can bring this thought to the minds of the faithful more concretely, so we now invite you to help us in this way.

Dom Thomas Jundt, O.S.B. (*Richardton Abbey, North Dakota*): I think there is a possible application of this paper to a point which threatens to become an issue. It is very important for us first of all to realize the profound vastness of the liturgy, especially as presented by our capable speakers here. Now, we are neither "of Apollo nor of Cephas nor of Paul"; but we are all of Christ. Being followers of Christ, it is only the Holy Spirit that can unify us for the diversities of our ministries. We are all of the same Spirit, and this spirit should enable us to see not only the intellectual aspect of the liturgy, but also that there is room for the simple things of everyday life, for the simplicity of a Saint Francis.

We have treated of the Sacrament of Penance, or in other words the Sacrament of reconciliation, so I am sure we are all reconciled and can now go forward with our program.

Active Chairman: The next paper for presentation is by Rev. H. A. Reinhold of Seattle, Washington, who is Chaplain of the Catholic Seamen's Club there. His topic, as listed on your program, is "The Sacrament of Extreme Unction in Parish Life."

THE SACRAMENT OF EXTREME UNCTION IN PARISH LIFE

Rev. H. A. Reinhold

The title of my paper brings two things together which we hardly ever associate: Extreme Unction and parish life. How do these two things get together? Is not the administration of this Sacrament the most personal of all? What has the collectivity of a parish with its hundreds of members to do with it? Is this only one of those customary appeals issued time and again by our pastors and missionaries, to send in time for the priest, to have the room well prepared, or to tell the sick that this Sacrament is nothing to be scared about? If this paper is not one of those customary exhortations which are certainly necessary and which, being still disregarded in the majority of cases, have to be repeated over and over again, what is it then? Has the liturgical movement a new angle on this Sacrament? Is the old truth no longer sufficient? Have we made another liturgical discovery to upset our customs and habits? We have been stirred into new attitudes in many other fields these days.

I think I have to make another appeal to clergy and faithful on behalf of a new and yet very old attitude towards this Sacrament, unchanging in itself. It is not only one of those stepchildren of our modern religious mind which walk in rags and look pale and meager, but it has also been pushed out of its hereditary place in the full life of our parishes. Thus my paper will request a reinstatement of the rich and full Sacrament into our *popular* and *pastoral* system of theology, and a restoration into its true place in our everyday parish life.

Let us first reinstate the stepchild with his six more fortunate brethren, and let us make it again a full-fledged Sacrament in our own popular appreciation of it. Of course it has always been there. But does it not occupy a somehow subservient rôle, has it not become a sort of sacramental safety-device, in case confession was not as good as it should have been? Is it not a Sacrament we don't like to talk about too much, because the odor of death and farewell accompanies it, and its chant and solemnity are the tears of the faithful and the death rattle of the departing Christian? Even devoted propagators of the liturgical revival prefer to discuss Solemn High Masses or the new life of the baptized.

As a young deacon in the seminary I came across a small Latin treatise on this Sacrament by a Jesuit professor of the University of Innsbruck in Austria, Father Joseph Kern. I have never understood why his book did not make more of a sensation in the theological world when it appeared in 1903, and why not every missionary and retreat master did not quote him from then on. In 1937, while teaching in Rhode Island I happened to browse through old copies of the *Ecclesiastical Review*, and I came across another Jesuit, Father Frederick William Feld, who had written two articles of the same general tenor. Happy to have finally found a comrade in arms after fifteen years, I wrote him a letter. He had died, and his superior wrote me that one of his great consolations in his last hour was that he had been able to receive this Sacrament with the full knowledge of its import and not with the mutilated view of it which is almost universal in our days, even by those who by profession should know better. The titles of his articles were: *Why be Anointed?* and *Is Purgatory Inevitable?* (*Eccl. Rev.*, Vol. 84, p. 484, and 88, p. 581 ff.).

In 1907 Father Kern, S.J., wrote in his introduction the following sentences: "It is my experience that not only lay people, but even priests are very much astonished, when they hear that the Sacrament of the dying was given by Christ to the Church in order that through this Sacrament the faithful, after their death, might be spared the pains of Purgatory and that they might be transferred to their heavenly abode without delay.

"I admit that I was myself astonished, when I studied the works of the great doctors of the thirteenth century. I found that the *finis*

proximus, the first reason and primary purpose, of the holy unction of the sick consists in perfect health of the soul. This, again, includes a disposition to obtain beatitude immediately, unless it were more expedient (for the soul of the sick person) to have (bodily) health restored" (p. 5). Father Kern has devoted to this Sacrament 396 pages crammed with quotations and syllogisms in concise and impeccable Latin. I shall spare you the ordeal of a scientific deduction or analysis, which in the best of cases, would not be anything but a re-hash of Father Kern's fine work. *His* authorities and his own work are good enough for our short talk. Let us add what the *Rituale Romanum* has to say and what we find in the *Pontificale* on Maunday Thursday, when the Bishop solemnly blesses the sacred oil. The self-explanatory character of the liturgy ought to be stressed far more than our catechisms, preachers and theological manuals do. I say this in order to encourage all of you to use those texts for your own study and meditation.

The *Pontificale* calls this Sacrament, "Spiritual unction to strengthen the Temple of the Living God," i.e. the faithful. As the liturgy is always more positive and optimistic than we of little faith are, it adds: "So that in him may dwell the Holy Spirit through the power of God the Father Almighty, and the name of his beloved Son, Our Lord Jesus Christ who will come to judge the living and the dead and the world by fire. . . May all who have been anointed with this heavenly medicine have it as a protection of mind and body, may *all* pains, *all* weaknesses, *all* sickness of mind and body be turned out through it, with which Thou hast anointed *priests*, *kings*, *prophets* and *martyrs*."

Saint Albert the Great adds: "Through this Sacrament we are made into one form with the *risen* Christ, as it is given to the faithful under the sign of unction with *future glory*." *Unctio ad gloriam*, unction for glory, beatific vision, that is the term which was coined by Saint Thomas himself. Could anything be more positive, more hopeful, more cheering? We find similar and stronger expressions in Suarez' writings, which shows that at a time when public appreciation of this Sacrament had entirely turned into a negative attitude, sound theology still clung desperately to the original meaning of this second and final Sacrament of rebirth, restoration and final perfection.

Strangely enough, the minimalistic period of this great Sacrament from the later Middle Ages on coincides with the same attitude towards the Holy Eucharist. It needed a Pius X to start a Eucharistic Revolution, if I may say so. But a parallel revolution has yet to come for the Sacraments of Penance and Extreme Unction.

The attitude of mind, which later found its articulate expression in Jansenism, was to blame for the Eucharistic winter from the Middle Ages until Pius X, and is also responsible for the still pre-

vailing minimalism with respect to this great Sacrament of perfection, the triumphal gate to heaven. Father Kern relates *four reasons* for the present state of affairs: *rigorism* like Jansenism, ignorance of the great old tradition, *over-zeal* in the defense of the existence of Purgatory against heretics, and, in the field of popular devotion and popular preaching, a certain kind of *private revelation*.* If private revelations have seldom been used in scientific theology, they certainly are a good barometer of popular theology. At the end of the Middle Ages and especially after the so-called Reformation this barometer fell definitely low. Just as in our average parish the black Mass prevails over the more joyful colors, so in popular practice Purgatory has so much occupied Christian consciousness that this Sacrament has almost been reduced to its own shadow. This is what happens in a state of siege. The defensive, apologetic mind is never able to evaluate life in its fullness and wealth. To know and appreciate this is of immense importance for our parish life. The right appreciation of Extreme Unction and a more fully developed administration of it to the sick, may be a touchstone for the true change of mind in our practical parish life.

Extreme Unction is related to Baptism and its complement, Confirmation. It is in itself a *sacrament of fullness* like the latter, or, in the artificial language of theology, a Sacrament of the living, although in some cases it may even restore the life of grace where it has been lost. Its content is all heavenly, it points to glory and resurrection. Baptism and Confirmation raised us to the level of the divine life for our pilgrimage on earth. This Sacrament prepares us to appear among the saints and before the face of God Himself. This is all indicated by the element God chose for its outward sign: the Holy Oil, the symbol of the Holy Spirit. So many modern writers disregard the symbolic character of our Sacraments. They understate the character of them as sacred signs signifying salvation in a very special manner, they put all the emphasis on their causative function, thus leaving out fully one-half of this rich and living world of the sacraments. This has happened to the Holy Eucharist, as men like Kramp, S.J., Vonier, O.S.B., and Thorold have shown so admirably in all its implications. No wonder it happened in the seventh Sacrament as well.

Oil signifies light, healing of wounds, delectation of the senses, purification, smoothening, cleansing, joy. Even now when we have become estranged from these simple and first meanings, due to our synthetic and artificial attitude towards the elements, we still can visualize these functions of the fruit of the silver-green olive tree, just as we see the wine made from the fruit of the vine as the fit and

*Mechtild of Magdeburg, however, an earlier medieval mystic, still saw in a private revelation the departed soul go "from mouth to heaven" after the reception of Extreme Unction.

unique symbol of the divine potion of the Eucharist. Gentle and soothing oil cools burns, signifies remission of sins and restoration of health. It consecrates the senses which have so often failed and misled us. It restores the integrity of our baptismal innocence. *But it is more than that.* Our baptismal innocence was in a person yet undeveloped, not proved in faith, loyalty and struggle. Now our whole life is healed and consecrated and assimilated to the triumphal death of our Savior. Thus death and its preceding sickness loses its purely negative character and becomes an integral part of our life in Christ as His member. Baptism and Unction are related as Beginning and End, Initiation and Perfection. The helplessness of our infancy is repeated in the helplessness of our last hour. Again we are thrown entirely on God's Fatherhood and Mercy. We had no merits when we were baptized, and we have more sins and little to rely upon when we die. Grace freely given, God's gift, participation in His divine nature, *consortium divinae naturae*, as Saint Peter calls it, comes to us again as it did the first time: unmerited, an abundance of Christ.

"This Sacrament, unless it finds an impediment, takes away all evil that might hinder or delay our entry into glory. In the hour of death, man is most in need of this preparation. This Sacrament has been instituted for the very hour of death. Thus it is quite obvious that this Sacrament has been instituted for this very end: to prepare man for glory . . . nothing else has been instituted to achieve this end" (Suarez).

Saint Egbert of York in the eighth century says: "It is written that the soul (after Extreme Unction) is as clean as an infant's who died immediately after Baptism;" and we add: and it is richer through a whole life. The very fact that Extreme Unction can be given only in danger of death suffices for Albert the Great to relate it to eternal glory. Not in a negative and simply purgative way, but positively as a *consecration.* The Pontifical's reference to "priests, kings, martyrs and prophets," and its invocation, "*Sit Chrisma tuum perfectum*, may it be thy perfect unction," shows its positive fullness. Saint Bonaventure points out that only Confirmation and Extreme Unction are entirely new in the new covenant, and while the first one made us *apt warriors* the latter makes us *kings*, ready to enter the Kingdom of Heaven which we inherit. It carries the splendor of the *parousia* into the moment of departure from this life of strife, doubt and weakness. It has been called the perfection of the whole Christian life, the consummation of the whole Christian salvation (Saint Thomas, Council of Trent). If there is glory in unspoiled innocence, there is also glory in the valor and perseverence of a warrior.

But what about Purgatory? Aren't we depopulating it in this fashion? We cannot fully refute all opposition, but may we ask with Father Kern: is there any dogma that without *Purgatory for all* there is no salvation? Should we assume that indulgences and blessings in-

stituted by the Church, are more powerful than a Sacrament instituted by Our Lord and promulgated by His Apostles? If Baptism and confession deliver us from hell, should there not be a Sacrament which by its very essence frees us from the ordeal of Purgatory? The sacramental system of our Holy Church certainly looks more complete and more adequate, and Christ's honor as Savior is more perfectly expressed, if we follow the older and more generous tradition of our Church.

However, it will not be enough to bring this great and consoling truth to our religious instruction in catechism and sermon. In our parishes the entire view of death and dying has to be reconstructed, and liturgical practice has to be revised. How different will our funerals be if we restore them to their literal meaning as expressed in their prayers: "May angels lead thee into paradise . . ." sung in the procession coming back from the Eucharistic sacrifice, the *Benedictus* sung at the moment when the body is lowered into the earth — does this not give a new meaning, if we fully understand this great and cheering Sacrament?

I have purposely left out all the points of doctrine which are commonly known, and I have emphasized only the forgotten aspect. This was necessary because all the other things radiate more brightly when seen in the reflection of this basic view.*

Indoctrination is not enough for our parishes. We have to *do* things. The *Rituale Romanum* suggests that a second priest should bring the Holy Oil, while the first one carries the Viaticum. *Crux sine hasta*, a crucifix should be carried into the sick room. Candles should be lit. The relatives and friends should be present. We should read to them the full translation of our Latin rite. "Eternal happiness, divine prosperity, serene joy, fruitful charity and everlasting health" are the things we pray for when we administer the last rites. "Raise him up with thy right hand, strengthen him with thy might, protect him with thy power and give him back to thy Church."

The *Our Father* occupies a central position. This is a real liturgy and its reality is so far more impressive than in other instances: here in the presence of death in its stark reality, no empty phrases, no emotional effusiveness, no esthetic insincerity counts. Things have to be right and true *and real, or all has been in vain.* All the prayers and rites which the Church has woven around death: Viaticum, Extreme Unction, the last blessing, the prayers during the agony, immediately after death, the funeral prayers and the *Requiem*, breathe a triumphant assuredness, and dispel the secular gloom,

* An otherwise unknown writer, Eugene Walter, has written a little book called *Glory of Christian Death*, Extreme Unction as the last consummation of our baptismal glory. Although somewhat hazy in its thought and cumbersome in its language, I wish it were translated into English. It could be easily improved through its translation.

dwarf the sinister pomp, of present-day Catholic funerals. If we would only give our faithful, our families, our parishes, the full amount of prayers and rites the Church provides, the present-day pagan atmosphere of the funeral-home and the un-Christian bleakness of so many of our church funerals would vanish before the hopeful attitude of faith of our *own* rites. When the President's mother was buried last summer, the secular papers carried the funeral prayers, which even in this profane atmosphere of sensation sounded like the voice of an archangel. The papers told us they represented the ancient rite of the Episcopal Church, while they were only a small part of a translation of our own Roman funeral rite. Are we going to leave Christian death in its present setting of certain doom, fear and pity, or are we going to lift it to the level on which it belongs: the participation in Christ's triumph through the Sacrament of Unction, the *signatio* of the poor sinner in the Holy Spirit to be king, prophet and martyr in Christ and to enter His glory because in His last mercy He has healed us and restored us?

ACTIVE CHAIRMAN: I shall not delay you by making any superfluous remarks concerning this paper, but shall immediately consign the discussion to Sister M. Claudia, S.S.J., of Nazareth Academy, Nazareth, Michigan.

SISTER CLAUDIA: No doubt many of us have been wondering just how this topic of Extreme Unction would be treated. I feel confident that all of us were delighted and possibly some of us quite amazed at the masterly exposé given us by Father Reinhold.

It seems to me that after listening to Father's paper this afternoon we ought to leave St. Paul and this Liturgical Week with an appreciable increase in our understanding of this Sacrament. As this is the last Sacrament that all of us are hoping some day to receive, we must consider it a privilege to be here, as there is no possibility of our not being better prepared for the reception of this holy Sacrament after listening to this paper.

Father Reinhold stated definitely that he omitted the points of doctrine that are well known to all and that he purposely emphasized what he called the "forgotten aspect" of the sacrament. Let's review the chief points of this "forgotten aspect" which he developed: these might well provide content for subsequent meditation:

First, the Sacrament of Extreme Unction is an *unctio ad gloriam*, an anointing in preparation for the Beatific Vision. It is the second and final Sacrament of rebirth, and final perfection; a Sacrament of completion; its content is all heavenly.

In the second place, compared with Baptism, which is received by the individual when he is spiritually undeveloped, a beginner who has not proved his loyalty either by faith or by service, Extreme Unction is administered to the tried servant, to the soldier of Christ as sacramental sign of the grace of perseverance, as the final consecration of his valor. First

child of God, then soldier of Christ, the Christian now enters by the last anointing into the royal inheritance earned for him by the merits of Christ.

Father introduced the thesis, that Extreme Unction may be considered as the Sacrament which by its essence delivers the soul from the ordeal of Purgatory. This is both illuminating and consoling. And thus throughout his paper the speaker diffused a spirit of Christian joy and triumph as opposed to the gloom and negativism of pagan and heretical influences. So another topic for consideration and one which ought to provoke discussion this afternoon is this implied appeal for a transition of emphasis from the purely negative function of the Sacrament to its more positive and optimistic liturgical character.

It is our hope that one result of this conference will be a keener interest in the Sacrament of Extreme Unction; and this sharpening of our sense of duty in its regard will fructify in the proper instruction of others and their consequent acceptance of this Sacrament with greater fervor and devotion. Father's energetic restatement ought to provide us with an impetus to look at this "forgotten Sacrament" with deeper attention and to make its liturgical nature and meaning better known. Retreats, sermons, conferences provide a desirable medium for imparting the instruction necessary to generate a love for this Holy Sacrament.

Let's proceed with the discussion without further comment. Will some one come forward?

Father Laukemper (*Chicago*): For the practical work in the parish, for the consolation of priests and teachers and faithful, and for the benefit of all of us poor sinners, let's consider this one point which is very fundamental in the consideration of both Penance and Extreme Unction: our individualistic approach to all these things has put the entire burden of sanctification on *our* shoulders, rather than giving to Christ the credit for the work of our spiritual rebirth, its growth, its sustenance and its consequent glory. The work of sanctification is Christ's. The life is Christ-life. We ourselves, our work, are of little importance. God's work is all important.

Now, on the other hand, when a poor sinner comes along, even if he got out of his sin, he has fallen into disgrace. He lost divine life, we say, and are inclined to look upon him as a miserable wretch. We give him the blame; and there I believe we make a mistake, and there we can make a correction, a very vital, important correction. We should give more credit to God who is the Source of life eternal, seeking our sanctification from the altar where we find Christ and live with Him, then proceeding from the altar to live as Christ in our daily occupation in our neighborhood. Then, if we are confronted with sin, or a poor sinner, we should look behind that sin and that sinner to the source of evil, which is the prince of this world, Satan and his satellites, and blame him for the sin and blame him for the wretchedness rooted in the sinner, and curse the elements of Hell and sympathize with the victims of its malice.

Would that help us a little? I believe it would; it gives us a better approach. It opens our hearts to the misery of sinners. It loosens our tongue to the singing of the divine praise at all times, makes us turn continually to those sources of sanctification which have been set up by the Lord of Life

and Light, to smash the forces of darkness. It will help us as instructors, as leaders and teachers and as humans, because we all know that the devil has set out to smash all of us, from His Excellency the Archbishop, down to the last one in this hall, and I think the devil likes to go to the high places to knock down the people there, so that the others will fall down of themselves, just like pins in a bowling alley.

If we go back a few centuries we find that although sin was recognized as the vilest thing, Penance was honored as a fine and honorable thing, and anyone doing penance was not an outcast, but he was received with joy. That is expressed in the ritual of the reconciliation of sinners and that is what made public penance so easy; and our present approach, our present looking upon sin as a fault of the individual more than the result of Satan's influence, has made the works of penance difficult because we have put a label of shame on it. Let's try to remove that and put a label of honor on it. We will have better penance and we will have better love for the Sacrament of reconciliation.

ACTIVE CHAIRMAN: Thank you, Father, for your inspirational thought; but, being practical, we ask the other speakers not to go beyond a couple of minutes, so that as many as possible may have an opportunity to speak.

DOM GILBERT WINKELMANN, O.S.B. (*Collegeville, Minnesota*): Having been active for many years in the field of church architecture, I should like to make a few observations applying to the Sacrament of Extreme Unction. I have in mind the ambry, that liturgical appointment which serves as the repository for the oil stock. Liturgical law designates the Gospel side of the sanctuary as the location of the ambry — not the sacristy nor the sick-call kit. Further provision is made for a credence niche in the wall of the Epistle side to serve the needs of low Mass; this is supplemented by a credence table for the occasion of Solemn Mass. The ambry might be enclosed with a glass door protected by a grille, thus permitting the people to view the oil stocks within. Such an arrangement could well be a source of inspiration and consolation to laity and clergy alike.

In connection with this a definite architectural arrangement for the baptistry might be suggested. When the catechumen is being led to Baptism, he could be made to pass from the *narthex* through a convenient door to the baptistry. After having descended into the font where he is washed with the saving waters, he ascends unto a new and full Christian life by passing through a second door of the baptistry into the nave of the church.

When this member of the Mystical Body shall have run his course, a lighted candle might be placed before the ambry as a reminder that the departed brother in Christ had gone forth from this life fortified with the Sacrament of Extreme Unction. For those who remain, the oil stocks might well be considered as a lasting visible contact between the living and the dead. And furthermore, the holy oils will be graphic reminder to those present that they have a like destiny.

ACTIVE CHAIRMAN: It has been suggested that maybe we should hear from some who have not yet had the floor. I now wish to introduce to you

Father Kallok of the Oriental Rite, who will tell something about how the Sacrament is administered in that rite.

Father Kallok (*Minneapolis, Minnesota*): In our rite, this Sacrament is so important and regarded as so intimately related to Baptism, Confirmation and Matrimony, that it was always performed with the greatest solemnity. This solemnity formerly went so far (today we don't do it, and one reason is the lack of priests) — that five priests were necessary to administer it. Yet, as often as I have administered the Sacrament of Extreme Unction and read the prayers, I could never say that it was regarded as a Sacrament of the dead; it seemed truly a Sacrament of the living, and that "living," as Father has shown in his paper, was to live with God in Heaven and not on this earth.

So far as the oils are concerned, we bless them for each individual, and always place them in individual receptacles, so that they are only used for that particular person, at that particular sickness and at that particular moment. We have no oils in store for any sick calls.

Father Francis J. Lyons, C.S.P. (*Minneapolis, Minnesota*): One of the reasons for the success of our new translation of the New Testament is the effort it represents to introduce a modern treatment, more in the language of today. Of course, it is impossible for us to change the Latin names, but would it not be possible for us to have more popular English expressions, at least in our ordinary use for explanation of the Sacraments? For example, in teaching children about this last Sacrament, I have found them talking about "extra munction," and that they don't understand in the least the meaning of Extreme Unction. Would it be possible to talk about the "Sacrament of the last anointing," to remind people that they have already been anointed at least twice in the Sacraments of Baptism and Confirmation?

Sister Mary Judith (*Marygrove College*): It is possible that many here don't know of the beautiful translation of the rite of Extreme Unction which is one of the publications of the Liturgical Press (Collegeville, Minnesota). It was my privilege for several years to teach a Saturday morning class in liturgy to lay people who came to our college for that purpose; they were teachers, nurses, and some religious from neighboring communities, and after I had taught the Mass, I taught the sacramental rites; and I shall never forget the revelation of delight and consolation which the rite of Extreme Unction in that translation accorded to these women.

It was my consolation also to know that they went out with this knowledge and applied it — the nurses in their hospitals, the teachers in their classes, and some of the others in their own families; and there were many colleges represented. At Marygrove College we make it a practice to send our friends on occasion, complimentary copies of this translation. It is called "God's Healing," and I am quite sure there is a copy of it on display downstairs. We should place greater emphasis, it seems to me, on teaching this Sacrament in a more positive manner; and the text of the rite is self-explanatory. The Holy Ghost speaks through that text, and it is His own work. It is our work to put the pupil in contact with the text, and it is my experience that God does the rest. And especially, such teaching would be a

tremendous help for the apostolate in our hospitals — for Sisters in charge of nurses, if they would encourage the nurses to have a copy of that book on hand and to call attention of their patients to it.

Also, I never could see why a Catholic doctor didn't have some obligation to the souls as well as to the bodies of his patients, and it wouldn't hurt him to invest in a dozen of those books. They are sold in lots of one dozen. Let him buy a few and give them out, and when he has to say to a family: "Now, you had better send for the priest," let him also say: "Read this little book before he comes."

ACTIVE CHAIRMAN: I beg your pardon for a statement that was made this morning, as I have been told there was more than one priest in this country who has built his own church. Sister Elaine of Adrian, Michigan, tells me that there were a great many, especially in poor parishes in the South and West. If anybody is interested they will please get in touch with Sister Elaine, who will tell you more about the matter. We must now adjourn this meeting.

(*The meeting was recessed until 7:30 p.m. on the same day.*)

Evening Session — October 8

THE SESSION was called to order by the Reverend William Busch, who introduced the Reverend Harold J. Quinn, of Camden, New York, active chairman. The meeting proceeded as follows:

ACTIVE CHAIRMAN: We will open the meeting with prayer.

(*Prayer*)

ACTIVE CHAIRMAN: Tonight we have a very important program, perhaps the most "practical" one so far. When I was leaving home, I was asked how the liturgical movement was going to be connected with Christian family life and matrimony. I said I didn't know, but would find out in St. Paul. And together with you all, I am sure that I am about to accomplish just that, for we are now to hear this important matter discussed by two excellent authorities on the subject. The first will be Father William Puetter, S.J., of St. Louis, Missouri. His *Christian Life Calendar*, his Mass-charts, and in general his zealous work in the liturgical apostolate, are known to many of us. So he is well qualified to speak to us on the subject of "Christian Marriage and the Living Parish." But before I introduce him, he wants me to say that much of his liturgical knowledge and inspiration has come from Monsignor Hellriegel, whose long years in the liturgical apostolate at O'Fallon have been so fruitful, and widely beneficial.

CHRISTIAN MARRIAGE AND THE LIVING PARISH

Rev. William Puetter, S.J.

When the first dim rays of light had broken through the empty darkness, when tiny stars and swift meteors had been scattered through the night sky by the bounteous Hand of God, when night gave way to morning brilliance, when rivers and streams began their course down mountain sides, when the sun's first rays fell in rainbow colors and cataract and thunderous waterfall, when stately islands had been formed in inland lakes, when far beyond towering mountain peaks the awe of the *aurora borealis* first frightened shivering animals, when foliage of green and flowers of blue and gold sprang up to breathe in life, when pine and cedar trees first began their slow ascent into the clouds and opened their arms of eternal green to fondle crystals of snow, then came forth from the Hand of its Maker the body and soul of man and the most beautiful masterpiece of the Creator, the body and soul of woman.

"And God said: Let us make man according to our own image and likeness; and let him have dominion over the fishes of the sea and the fowls of the air, and the beasts of the whole earth. And God created man to His Own image; to the image of God He created him; male and female He created them. And God blessed them saying: Increase and multiply and fill the earth, and subdue it, and rule over the fishes of the sea and the fowls of the air, and all living creatures that move upon the earth. . . .

"And the Lord formed man of the slime of the earth; and breathed into his face the breath of life, and man became a living soul. . . .

"And the Lord took man and put him into a paradise of pleasure, to dress it, and to keep it. . . .

"And the Lord said: It is not good for man to be alone; let us make him a helper like unto himself. . . .

"Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, he took one of his ribs, and filled up flesh for it. And the Lord built the rib which he took from Adam into a woman; and brought her to Adam. And Adam said: This is bone of my bone, and flesh of my flesh; she shall be called woman because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh" (Genesis).

It is not for us to question how the period of creative days succeeded one another; it is not for us to question how God could create man and woman as He did. We leave that and similar questions to theologians and to scientists who are guided by the living voice of

the Church of Christ. It is for us to recognize God as the Creator of this vast world and of all human beings who dwell therein. Man and woman, each individual comes from God.

The Image of God in Material Creation

"In the production of creatures," says Saint Thomas Aquinas, "nothing urges God save His own goodness alone which He wished to give to other creatures by making them like to Himself" (*Contra Gentiles*). The stillness of a snow-covered village at twilight, the sapphire heavens sown with silver stars, give utterance of His silent majesty: "The heavens show forth the glory of God." The cold wind of the northland speaks of His supreme power over all created things: "He stretched out the north over the empty spaces, and hanged the earth upon nothing." The gentle rain of spring and the soft breezes of the summer day tell of His mercy and tenderness: "He bringeth forth the wind from out His treasures." The unsearchable mysteries in the recesses of the lower earth and in the depths of the ocean, the last tiny leaf falling from the giant of the virgin forest, the grains of sand on river and seashore were all created through the boundless goodness of God and all say in one glorious acclaim: "Nothing can be taken away, nor added, neither is it possible to find out the glorious works of God."

Man and Woman His Own Image and Likeness

If thus the Holy Ghost can declare of cold stones and dead leaves and say that they show forth an image of God in the qualities they manifest, with how much more divine assurance can it be said that man and woman created by God and blessed by God with a special blessing, are "His own image and likeness"? Man and woman are God's own, "His own," they belong to Him, to God, in a special sense arranged thus by God Himself for Himself. Man and woman are His own image. They reflect God as the mirror reflects the object placed before it. Man and woman are to be "His own image and likeness." They are to be like God, share in God's life, live in God and for God and with God.

Image and Likeness of the Most Holy Trinity

Without the special revelation of God the life of the Most Holy Trinity would be far beyond our human understanding. It is not given to man to penetrate these divine mysteries of God; but with His aid and enlightenment given to man in Holy Scripture and in the teaching voice of the Church, man can attain to a sufficient grasp of the life in God and thus understand in what sense man and woman are to be "His own image and likeness."

We know well that in God there are three Divine Persons, the Father, the Son and the Holy Ghost. The fact we have learned in

religion class of the elementary school. We know too that the Son proceeds from the Father from all eternity; we know that the infinite love between the Father and the Son flames up from all eternity as the Holy Spirit, the Third Person, God the Holy Ghost. So divine and so sacred is the Mystery of the Most Holy Trinity that when speaking of it I almost believe that I am uttering words without meaning; I feel as though I had gone back to the first stammerings of my childhood.

In the Holy Trinity there is One God, one divine, infinite Being. The Father communicates His infinite Being, His divine Nature to the Son, keeping nothing back. The Son accepts all, He refuses nothing. From the Father and the Son the Holy Ghost receives divine Being, divine Nature, refusing nothing, accepting all. The eternal communication of divine nature in the Holy Trinity forms an "infinite Community Life." All the infinite treasures of divinity are common to the Three Persons. The entire fulness of Truth, consummate holiness, infinite and exquisite beauty, infinite wealth of beatitude are the perfect possessions of the three divine Persons. Complete understanding and perfect knowledge of Father and the Son, the Holy Ghost binding the two divine Persons together in an eternal and infinite bond of divine Love, this is the divine Life of the Most Holy Trinity.

That which may be set down as the first and fundamental principle of community life, the surrender of self and the desire for complete unity and oneness is here found in its eternal perfection. The Father, the Son and the Holy Ghost live by the same, eternal, divine Life and Being. Even though there is this perfect communication of divine Nature in the Holy Trinity, there is one thing which Father and the Son and the Holy Ghost does not communicate. There is indeed a communication of Nature; but there is not a communication, a surrender of Personality. The Father always retains His eternal personality as the Father; the Son always remains the Son; the Holy Ghost always retains the personality of the Third Person, the Holy Spirit. The Father is not Son, the Son is not Father, the Holy Ghost is not the Father nor the Son.

It takes little thought and reflection to see the holiness and truth, the peace and love and beauty of harmony in the eternal Life of the Most Adorable Trinity. It is not necessary to understand the Mystery of the Holy Trinity; it is necessary to love It and to adore It and to live in It. We live by the light and by the warmth of the sun in our heavens, but we may not gaze into it. We make our humble act of faith and say: "I believe in God, the Father; I believe in Christ, His only Son; I believe in the Holy Ghost."

"The community life, that is, the community of the Holy Trinity, is infinite. It is an infinite life, an infinite possession in which all things are mutually surrendered in perfect community. Everything

is in common—life, power, truth, happiness—so perfectly indeed that there is no longer simply a possession of the same object, but the existence of identical life, and the community is an identity of the same substance and the same divine nature" (*The Church and the Catholic*, by Rev. Romano Guardini, p. 105).

Even this intimacy of the divine nature has found its communication to creatures and in order to bestow upon mankind the divine mysteries of the Holy Trinity, God instituted Matrimony, made man and woman, husband and wife. According to "His own image and likeness" He made them that their human life should reflect His image of goodness and mercy and holiness and power, self-surrender and divine community-living and being of the Holy Trinity.

As the Father surrenders all to the Son, so husband and wife surrender all of human nature to one another, not holding back, not refusing, accepting all. Self-surrender; truth, beauty, beauty of soul more than of bodily form, happiness, knowledge, understanding, love, husband and wife communicate to one another with one reservation, with one retention: personality. Husband and wife remain always two distinct persons. For to Adam and to Eve as persons distinct was given the command: *Thou shalt not.*

When the right of personality, the responsibility of personality is violated, there is sin; and harmony and unity and community of living is destroyed. "After the image of God" man and woman were created. According to the plan of divine communication and divine personality in the Holy Trinity they were made. The love of husband and wife subjected always to the divine command upon their persons and personal responsibility, loving one another in accordance with the laws of divine love and not unbridled passion, is to reflect the love between Father and Son; as the Love of Father and Son begets the Holy Ghost, so the love of husband and wife begets the offspring. As the divine nature of God the Father and the Son and the Holy Ghost forms our heavenly home, so the human nature of husband and wife and offspring, father and mother and child, the family, forms our earthly home. "After His own image and likeness He created them."

The divine community of the Holy Trinity is most deeply and clearly and magnificently externalized in the Church, the Mystical Body of Christ. In common all those "who are baptized in Christ Jesus" possess "one Lord, one Faith, one Baptism." In common we possess "one God and Father of All, who is above all and through all, and in us all" (Ephesians iv).

In holy fellowship all Christians are united and thus united they strive for participation in the community life of the Holy Trinity. The ideal community here on earth is, of course, founded on Christian marriage, on the Sacrament of Union, which is fashioned and formed and built on the divine unity of Christ with His Spouse, the Church.

Saint Paul's expression in reference to the Sacrament of Matrimony: "But I speak in Christ and in the Church," enunciates this divine plan. And the oneness, the unity, the surrender of the Church to its Head, Christ Jesus, the truth, the holiness, the beauty, harmony and love of the Mystical Body of Christ reflect and externalize the divine communication of the Adorable and Most Holy Trinity.

Spouse and Bridegroom

Night, beautiful, serene, peaceful night, is made the cover for sinful crimes and vicious deeds of men and women. The night is a creature made by God to be a healing balm for sore and care-worn hearts and to give sweet sleep to tired and fatigued bodies. And yet this sweet gift of God to man, beautiful night, is the time when hideous deeds and sordid actions of men and women are carried out; malicious plans and wicked schemes are thought out and executed. How many virginal girls went out into the night and have returned home to realize that in one awful night they lost their prized possession and their priceless pearl; how many a boy has dared to demand the sinful and passionate kiss and embrace and has discovered that he committed his first mortal sin.

Night has become a sordid and a filthy thing for many. For many, too, night is holy and as beautiful as God the Creator has made it. Innocent children kneel at their bedside to recite their night prayers that through them and from them, "from their mouths God may have perfect praise." Devoted husbands and God-fearing wives kneel down to offer their "Compline" to their Creator Who has made night so beautiful and lovely.

Christ it is who made the night a "Holy Night" and brought peace and holiness to the night for mankind. It was at night, in the "Holy Night," in the "Silent Night," when all things were in quiet silence and the night stood in the midst of her course that the eternal Word came down and became man on earth below. In another "Holy Night" He took bread into His holy and venerable Hands and broke and gave to His disciples and said: "This is my Body;" and likewise He took the Chalice into His Hands and said: "Drink ye all of this; for this is the Chalice of My Blood, for the new and eternal testament, which shall be shed for you and for many unto remission of sin." It was in the night, in the night in which He was betrayed, that He commanded His Apostles to do these things in commemoration of Him, and thus He made His Apostles priests and instituted the Sacrament of Holy Orders. At night man spoils and soils beautiful creatures of God's creative hand; at night Christ produces holy things in divine mysteries "unto remission of sin."

The paschal moon sheds its kind and mellow light upon the Temple of Jerusalem and upon the green vines of the grape growing in the lower city. The pale light falls in soft silver rays upon a group of

twelve men walking towards the southeastern gate. It is Maundy Thursday, Holy Thursday night.

We go back over centuries and make this divine night of the *Pascha* present for ourselves. Jack and Mary, husband and wife, join company with the twelve, with Christ and his eleven — Judas has left the community and has gone to do his work for blood money. Reverently and silently Jack and Mary follow them. They are all priests who have just now come from the altar of the Paschal Sacrifice. Christ is there, acting in full capacity of High Priest and prepares to offer the Victim in the high-priestly prayer which He will utter as He stands over the little bridge which spans Cedron Brook.

Jack and Mary follow at some distance and observe and listen intently and reverently. As the group leaves the hallowed room of the Supper, Christ continues His discourse which He began after the Eucharistic Sacrifice and Banquet and which Saint John, who rested at the bosom of the Savior, records in his fourteenth chapter. All along the wayside through the southern and lower city the hill rising to Mount Sion and to the Temple height is covered with grapevines; in every place are seen those vineyards which the Master used in this discourse. At this season of the year, the vines of Palestine are still arrayed in their green leafy dress; the branches already pruned and cut are strewn about the ground as flowers and rose petals of our Corpus Christi procession, as if to make a path of honor for the High Priest of the Holy Eucharist. Some branches are piled high, ready to be burnt and destroyed; the stout branches cling to the vine, there to grow in greater richness and strength and to bear more fruit.

In this manner Christ pauses to illustrate a point in his instruction: "I am the true Vine, My Father is the Vine-Dresser. Every branch in Me that beareth not fruit, He will take it away; and every one that beareth fruit, He will purge it, that it may bring forth more fruit. . . .

"Abide in Me and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you unless you abide in Me. I am the Vine; you the branches; He that abideth in Me and I in him, the same beareth much fruit; for without Me you can do nothing. If anyone abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up and cast him into the fire, and he burneth. If you abide in Me, and My Words shall abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified; that you bring forth very much fruit and become my disciples. As the Father hath loved Me, I also have loved you. Abide in My Love. If you keep My commandments you shall abide in My Love. These things have I spoken to you that My joy may be in you and your joy may be filled. This is My commandment that you love one another, as I have loved you.

"Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things I command you. . . . These things I command you, that you love one another. If the world hate you, you know that it hateth Me before you. Remember My Word: The servant is not greater than his master. They have persecuted Me; they will also persecute you. . . . He that hateth Me, hateth my Father also. . . . But when the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, He shall give testimony of Me" (Jno. xv).

The divine Master now explains His discourse to Jack and Mary who stand close by: "I am the true Vine. This vine which you see here on the wayside has its life and strength from the earth. It will die and decay in time. But I am the true Vine; the life which I have is divine, everlasting, eternal. You are the branches of the true Vine; you are to have divine life coursing through your souls. You must bear fruit, spiritual fruit, real fruit, or my Father will cut you off and you will be cast into eternal fires even as these branches which you see heaped up ready for the fire." Christ the Master walks over to a particular vine. He reaches out and raises up one of the branches and exposes the sturdy vine and stalk. "Notice and observe how the vine is firmly rooted in the ground; how the branches grow; how they intertwine; how they are lost in the maze of foliage; it is difficult to trace each branch back to the mother stem. No matter how intricate, no matter how far the branch reaches from the stem, yet we know that each leaf and twig and branch is attached to the vine."

Jack asks a question: "Master, are we then to understand that all Your disciples are so closely united with You that through You all are made into one family?"

"Precisely that. All who are of the Vine, who profess 'one Lord, one faith, one Baptism' make one family of God and God is their true Father."

"Are we then" — Mary asks the question — "united with Your wonderful Mother Mary, with these Apostles, with those devoted Shepherds who came to adore at Your Crib, with the Kings who came from the East to offer gold, incense and myrrh? Are we then in the true sense brothers and sisters of those who will follow even to the end of time?"

"Yes, that is important. All men, provided only that they keep My commandments of glory to God, of love for the neighbor, of honesty and obedience, of cleanness of heart and of truthfulness, are brothers and sisters one to another. In the eyes of My Father and your Father all people of all lands and of all time are equal provided they abide in Me. People of the United States, of England or Germany, Chinese or Nipponese, Asiatic, or American, or African, all are one family of God."

The Master continues: "In this is My Father glorified that this family; this organism, this living organism of society, brings forth fruit in great abundance; in this is the theme of the song of Angels who sang at My birth completed: Glory to God in the Highest."

And Jack asks: "How precisely is this grand and divine plan carried through the ages?"

The Master says: "As the Father hath loved Me, I also have loved you. That peace and love and happiness of the life of the Holy Trinity which I had from eternity, I desire to share with you and all men. True love is the bond of community living, of corporate living, of all unity. For this I have formed the Church which is My Mystic Body in which I am the Vine and all others are the branches; I am the Head and the members are the Mystic Body. To you, Jack and Mary, husband and wife, it is given to carry on this divine peace and harmony and love into the world for ages to come. As I am the Vine, and the children of the Church the branches, so you, Jack, are the head or vine, and you, Mary, and the children form the branches. 'This is a great mystery; the union in Christ and in the Church.' You may not understand, you may not grasp it all in its full depth of meaning, but simply abide in My love. Keep My commandments, as I have kept My Father's commandments. This is My commandment, that you love one another as I have loved you. Greater love than this no man hath that a man lay down his life for his friends. You, Jack and Mary, husband and wife, must love one another at all cost and sacrifice even to laying down your life for one another. On the altar of the Cross I surrender to My Father, at the altar you surrender all you have to God. Greater love than this no man hath that he surrender all to another, intellect and will in obedience and humility to God and to one another; in sickness and in health, in riches and poverty, even until death. Greater love than this no man hath that he lay down his life for his friends, for husband and wife, for Jack and Mary."

Jack and Mary, newlyweds of one year, closed their Scripture on this Holy Thursday night in which they read "The Last Discourse of Christ" as given in Saint John's Gospel, Chapter xiv, and the following: "Lord, we shall follow Thee even though we must die for Thee. Thou hast the words of eternal life. We believe that Thou art Christ the Son of the Living God."

Here we might ask some practical questions. What can we priests do to make the non-Catholic parlor-marriage more attractive and perhaps lead the non-Catholic person into the Church? Could not this marriage be somewhat solemnized at the Shrine of Our Lady, at the side altar in the church? What can we do to make the solemnity of Christian marriage more impressive? A wedding in our church today is to a great extent a show, a display of finery. Could we not have High Mass with incense? Could we introduce the offering of

gifts presented by bride and groom? A certain Bishop presents to the bridal couple the bell which was rung at the Nuptial Mass. Could the *Sanctus Candle* which was lighted at the Nuptial Mass be given as an appropriate gift? Would it be possible that some time after the wedding a pastor would invite the bride and groom to take dinner with him? By this practice we might again bring our people to the Catholic way of taking a meal; blessed candle on the table, grace recited reverently before and after, a little Scripture reading, a selection from the Marriage Feast of Cana. A priest would necessarily have to adapt himself to his own invited guests. In any case, his manners at the table would have to be refined and deeply Catholic, *Catholic*, not only in manners, but in thought and conversation.

Our First Christmas Tree

Mary was at the piano on this Christmas Eve making her humble but cozy apartment home resound sweetly with soft Christmas anthems. This was the first Christmas celebration since their happy and blessed day of consecration to one another: Jack and Mary. From the Crib in the further corner arose a Christmas tree richly decorated in golden fruits and ornaments, most of which were decorated by Mary's hand. Lights of all colors and candles, fruits and nuts gilded with care and taste. The modern radiator had been shut down to allow the old fireplace, now brilliantly burning with logs and pine branches, to give warmth and odor of burning pine and incense to the apartment of simplicity. Jack entered: "Blessed Christmas Vigil," he announced. Then he greeted Mary, his "Star of the Sea" as he called her, with a kiss of peace and Christmas love. "Blessed Holy Night to you Jack, my Pal," as Mary always called him.

"The tree, the Crib, the fireplace. I never thought of all this," said Jack. "I never thought of the gifts which the Christ Child left for me, Jack. The candlesticks and the image of the Crucified One, from whom are they?"

"Mary, I suppose they must be from the Christ Child. Woodcarving is a hobby of mine. I carved these in the hours of night duty in the hospital."

"I never knew that you were handy at woodcarving. You never told me that."

"I wanted to surprise you in this Holy Night. I did want to please you, Mary."

"You did please me, Jack, my Pal."

"And so did you, my Star of the Sea."

"I shall be free from hospital duty tonight, and we shall be together at the midnight and morning celebration of these Holy Mysteries."

A tear showed that Mary was glad. So Jack and Mary could be together at the Midnight Mass and recite their Matins and Lauds

together in this Holy Night, and receive of the Eucharistic Banquet in the Shepherd Mass.

Mary touched the keys of the piano and began to play *Silent Night*, and Jack and Mary sang Christmas hymns.

"But Mary, you have no Infant in the Crib."

"We have none. The figures I ordered from Europe months ago, and they arrived but yesterday without the image of the Child."

"It is well, Mary. Blessed Christmas to you!"

Jack reached into his coat pocket and produced a tiny carved Infant. "It matches our other statues well enough. I did not know of your Christmas tree and Crib. When I came into the room I thought my joy was somewhat spoiled. I carved this Christ Child very specially for you."

Silent Night, Holy Night arose in sweet anthem and melody. Other anthems followed. From two hearts united in Christ's Christmas love and in sacred Matrimony they send up their voices to unite them with Christmas Angels' song.

"Jack, there is still time to set things aright. Read the Mass text of the Midnight Mass and of the morning Mass aloud while I attend to straightening things up. After that we can recite our Matins together."

The Holy Night drew nearer to its midnight hour. Jack and Mary recited their Matins in English. The fire in the hearth was banked and made ready for the morning.

"It is time. We must be on our way for the closing of the Christmas novena. Mary, shall we call a taxi?"

"Jack, a taxi in this night? Let us walk. There is nothing more beautiful than a walk through cold and snow to Midnight Mass, in the Holy Night."

"It is fresh snow; it has fallen all through the Vigil, but it has not drifted. We shall walk in silence and repeat our Introit text, counting on our beads. 'The Lord said to Me: Thou art My Son; this day have I begotten Thee.'"

In silence they set out on their journey to Midnight Mass, whispering and uttering now and then: "The Lord said to Me: This day have I begotten Thee."

The neighbor's Christmas tree; it is the home of Dorothy. She is walking there with her daddy. Another Christmas tree; this is Fred and Helen's home. Their boys will probably serve at the altar of the Midnight Mass. "Jack, someone is walking faster than we are. Shall we speak to them?"

"We should not miss the chance to give a Christmas greeting to someone in this Holy Night."

"Why, it's Virginia and Elvera and Will and Jim."

"Well, Blessed Christmas to you all."

"Blessed and Holy Christmas."

"We must walk tandem. The snow is too deep and the path is not wide."

"We have chosen the Introit text for our walk to church: 'The Lord said to me.'"

"Jim and I," said Elvera, "have chosen the Offertory anthem: 'Let the heavens rejoice, and let the earth be glad before the face of the Lord; because He cometh.'"

By quiet and mutual and self-evident consent the group walked on, trudging through the snow in silence, repeating their own thought and text of the celebration of the Nativity. The huge bells of St. Cyril's begin their Christmas message. Out they ring over white hills and valleys of this Minnesota town to their glorious thrilling message of *Gloria, Gloria, Gloria in excelsis Deo.*

"Virginia and Elvera," said Mary, "you know we receive not at this Mass but at the morning Mass."

"Blessed Christmas! That is our plan too."

It had been suggested by their pastor, Father Bernard, that the faithful should all participate in the midnight celebration, but that it might be interpreted as more fitting to receive Holy Communion in the Shepherd Mass of the Morning.

The little group of devoted friends paused now and then to gaze at the scene of peace and stillness which lay before them. No Christmas card artist could sketch the peace of the Holy Night scene while the faithful worshippers were on their way to old St. Cyril's Church.

During the Mass, Elvera assisted old Mrs. Murphy with her Missal; Virginia and Will, Dorothy and her aged father, Jim and Mary and Jack, were intent on the Holy Sacrifice. The whole congregation had for these many years been accustomed to participation in singing responses and ordinary of the Mass.

Father Bernard's words in the homily of the midnight Mass were simple words in which he simply spoke of the Mother and Child in the tender atmosphere of the Christmas Crib. "This is the Holy Night, the Silent Night, the Night Divine. This is the obvious lesson of the Crib: from utter abandonment, poverty, helplessness, in the cave arises the Christmas tree of God's grace and blessing. From this Holy Night comes Holy Light and Life."

Long after the Midnight Mass, Jack and Mary and Elvera and Jim knelt at the crib. What thoughts and ideals and inspiration came to them there?

"Will you all be with us at the morning Mass?" said Jack after they stood once more in the open night air. "Mr. Dawson has brought many older people to the Midnight Mass. He will take us to the morning Mass in his cutter sleigh. We shall be waiting for you long before dawn."

The old venerable church was thronged again at the morning Mass and again at the third Mass later in the day. "We stand up now,"

said Father Bernard, "in the center of the celebration of the Nativity. We may look back to the hour when the night stood in the midst of her course and gaze into the cave. We have heard the tidings of great joy and we have come to Bethlehem with the Shepherds to receive of the Eucharistic Bread. Bethlehem means *House of Bread.* We shall return for the Mass in the Day, 'praising and glorifying God.' The very climax of this Triple Sacrifice will be attained when we are again assembled in this church for the Mass of the Day, the Kingly and Royal Mass which shall be offered when the sun stands high in God's firmament. He is the Light and Life which is symbolized in our Christmas trees and in the candlelight in our windows. He is the Light which must increase in brightness till all men be brought to recognize His Kingship and eternal Glory."

Jack and Mary were at their Christmas breakfast. A blessed candle was lighted on the table and beside it and around were cards of greeting and telegram messages from friends. "On the way to the King's Mass we must attend to our telegrams and greetings; we must take our present to Father Bernard; we shall then leave a high Mass stipend with him for the Holy Sacrifice to be offered sometime during the Octave for all those who have been kind to us in this, our first Christmas."

For the third time the congregation assembles and Father Bernard stands at the altar of Sacrifice and preaches from the *ambo:* "This Child born of the Virgin Mary is the King of ages, Lord and Ruler of the material and spiritual world. 'Without Him there is nothing that was made.' Without Him the festival of Christmas would be man-made and would avail us nothing. With Him in our Christmas this feast assumes a new color and tone from year to year with every celebration. We decorate our homes because it is Christ Who enters there; we sing anthems and hymns around our Christmas tree because the splendor of the pine tree in our home is a symbol of His presence; we extend charity and love towards others because we have celebrated a new birth in Christ and with Christ, and we are constrained to present the new-born King Who has been born in us to others.

"Christmas tells us that in us Christ has erected His Crib, in us He is to grow, in us He is to make His Epiphany to the Church and to others. To the new-born King, the immortal King of ages, Who has identified himself with us, has made Himself one with us, to Him we say: Glory to God in the Highest."

Again at Vesper hour of Christmas the families and newlyweds, children and old folks were assembled to participate in the chant of Vespers. Again Father Bernard stood in the *ambo* to utter his words of Christmas joy and happiness to his people. "This day Christ was born: this day the Savior appeared; this day the angels sing on earth, the archangels rejoice; this day the just exult, saying: Glory

to God in the highest, Alleluia." In a few words Father Bernard urged his people to participate in the High Mass every day of the Octave by receiving at the Table of the Lord.

"Virginia, will you bring Dad and Mother over for Christmas dinner at six-thirty?" said Jack and Mary. "Jim and Elvera, and Dorothy and Marie, and John and Mr. Dawson will be with us, too. Father Bernard will be over to recite Compline with us and to say grace. You know he will not stay for dinner; on Christmas he has many poor and sick to visit, you know."

After Vespers when darkness had ushered in Christmas night, Mr. Dawson was there to drive the merry group of cordial friends in Christ Jesus to Jack's apartment. Compline was recited at the Crib which Mary had built and constructed as a surprise for Jack. Father Bernard was with them. He stood at the table to give his priestly blessing to a few of his happy parishioners who were celebrating the Birthday of the King. "Blessed Christmas Night to all!" Such a Christmas dinner! Two blessed candles and holly leaves and poinsettias made up the decoration. There was turkey and sauce and sparkling wine; mince pie and plum pudding, glowing with blue flame. Laughter and good cheer went round the jolly group. Virginia was true to form with wit and jokes and laughs; all were happy because it was Christmas. "Well, Jack," said Mary after they had returned from their ride in the cutter sleigh, "this was the most blessed and most holy Christmas of my life, and Father Bernard made it so. We were in church much of the time. But could we have been in a better place on Christmas day?"

"Too bad that so many people must find their joy in a movie and a theatre on Christmas," said Jack.

Both Jack and Mary agreed that such a celebration of Christmas is one which leaves no regret in the thought that *Christmas is over.* "We have the whole Octave to look forward to; we have Epiphany; we have the whole year of grace and peace and love-blessing through our marriage in Christ and through our Living Parish of St. Cyril's."

ACTIVE CHAIRMAN: Before we introduce the discussion leader, I have been asked to invite the laity to take the floor and make their questions or their remarks concise and to the point. The discussion leader will be Father Charles Schmidt of O'Fallon, Missouri.

FATHER SCHMIDT: From the program, Brethren of the Family of God, you notice that I am pinch-hitting for one of my confreres of Kirkwood, Father Westhoff. A pinch hitter is always expected to hit. Very frequently he strikes out. Well, at least let me take the three strikes, before I retire.

We listened to a very instructive, beautiful and, I might say, poetic paper. And I think it was rightfully poetic, because this most beautiful and poetic of all human relationships has been lifted up to the level of the

sacramental life of the church. Thus its beauty, its poetry has been enhanced.

It was a very instructive paper, and made us realize, I am sure, how far we can drift away from the ideals that Christ has set before us. This realization is important, particularly for the lay people; but also for us priests as well as the religious, who should maintain a high regard and appreciation for this Holy Sacrament.

Perhaps we have failed in emphasizing as strongly as we should its high dignity. Perhaps in emphasizing the dignity, the nobility of the higher calling, the priesthood and the religious life, we fail at the same time to point out the sacredness, the sanctity of family life and the married state. This is a "great sacrament," as Father brought out very beautifully in his paper.

Now for discussion I would point out these three points that Father himself made: first, that the union of marriage is, in itself, sacred, so created by the Almighty God; but, moreover, one which by its nature resembles and points to the ineffable union of the Blessed Trinity. We have all heard so often how we are made "in the image of God," but how few of us have thought that marriage is an image of God, an image of the most Blessed Trinity.

The second point is that Christian marriage has been elevated to the level of Christ's Union with his Church, the sacred nuptials between Christ and His spotless Bride. Perhaps on this point could be developed the relationship of husband and wife, not so much the functional part, because that is to be treated more in the second paper.

The final point is that of the family in its relation to parish life, or the parish church. Who of us would not wish to have been born and reared in such a family as Father described? Or you married people, what one of you would not wish to have entered into such a union, or those of you looking forward to marriage, is not this the ideal that you would hope for?

Mr. Ervin Zirbes (*St. John's University*): Father Puetter's eulogy of the Christian family inspired two hopes in my mind. One, that every pastor would instruct the young men and women, who come to him with intention to be married, in this positive aspect of marriage. Perhaps it is hard to do, and requires extra time and effort. But in the end, I believe it would prove worth while. It seems to me, that if you would teach us "positivism" instead of "negativism," that is, such valuable ideas as Father Puetter presented, and expose the Christian family as a miniature Mystical Body instead of moralizing and telling us "do not do this and do not do that," I think we would eventually have a much sounder Catholic family institution.

The second hope: that aroused by Father's description of Christmas time. I hope that when Jack and Mary have children they will bring them up not in the tradition that there will be a Santa Claus, but rather that there will be a Christ-Child. The Christ-Child is not a myth, and our children can learn, too, that He does not "fade out" as Santa Claus does in later years. Let this concept of the Redeemer be the basis of a growth in knowledge and belief, rather than disillusionment, in the mind of the child. Finally, the old Catholic custom of gift-giving on the Feast of Saint Nicholas, December 6, is another tradition I would like to see revived.

Father Cunningham: A few ideas occurred to me also in the course of Father Puetter's paper, one being the perhaps too obvious suggestion that

we ought to make copious and frequent use of texts like *Marriage in Christ*, published at Collegeville. This translation of the Nuptial Mass and Marriage ceremony should not only be in the hands of pastors, but there should be a supply available for distribution to prospective spouses, to the members of the wedding party and the congregation.

And in regard to the Nuptial Mass, no doubt we should apply here above all the principle of the "ideal Mass," which is the High Mass, or the *Missa Cantata* at least. But in all places, of course, this is not possible. In others, prejudices might have to be first overcome. And in still others, there might be the circumstance where the *Missa Cantata* would be accompanied by a lone organist instead of a choir (which is far from the ideal thing) who in addition, thus singing alone, so often disregards the proper rhythm and pronunciation.

In such a case, how about the substitution of the *Missa Recitata*, in which the entire wedding party would take part, not only the couple at the altar, but their relatives and friends, all together with the celebrant offering up the Sacrifice in union with which the married people offer themselves to Christ, and to each other in Christ.

Finally, in most rituals, especially the abbreviated one for the convenience of the clergy, there is contained a talk to be given by the celebrant to the married couple. Now the one that is in the ritual, published I believe in Baltimore, is a very beautiful one, as are most of the others I have seen. But I do not remember noticing in any of them a reference that you are about to become before all the world a sign of the union of Christ to His Church; that the world, seeing you in the state of the marriage, sees in you the Church, and that you are no more separable in this Union than Christ is separable from His Church. That is not brought out in the talk. Otherwise, it is a good and constructive talk, so I suggest either using it and interpolating a few words about these positive features of holy Matrimony, or composing our own talks for the occasion, based upon the liturgy of the Nuptial Mass. Let each pastor compose it for the occasion, which will make it obviously carry more warmth and conviction than the reading of a talk written by somebody else, no matter how expertly. The main thing is to bring in this positive aspect of Matrimony for the young couple at that time and for the benefit of all who are present, because on such an occasion it is inevitable that they are more susceptible of good and lasting influence.

And there may be non-Catholic relatives and friends present. There may be others contemplating entering the marriage state. Especially those taking a more intimate part in the ceremony, such as the bridesmaids (sometimes a great number of them!), should profit considerably by such an instruction on the sanctity of the marriage state.

And our sermons on Matrimony should be made more positive. In this I appeal particularly to those priests who are engaged, like myself, in the work of giving missions. Of course that we must teach the law of the church is taken for granted. Pastors usually insist on this. But it is overemphasized, which tends to make the treatment of Matrimony a purely negative and legalistic affair. Now, it is not difficult, I think, to present the necessary material on the negative side, which our people hear frequently enough anyway, and over and above that bring in this positive idea: "In sacred Matrimony, you enter that state which is the sign of the union of Christ and His Church." Emphasize the sanctity of this state, the privileged position of

the father of the family holding the place of Christ in the family, and so forth. But do not over-intellectualize it: see that they fully realize Saint Paul's idea that this is a "great mystery."

Father Puetter mentioned the possibility of making more solemn the "mixed marriage." Now, of course, we know the Church is adamant in her attitude here, but in this present day and age we have to be practical, and we acknowledge the great prevalence of this evil. Perhaps it would help towards the future conversion of the non-Catholic party, if the ceremony could be performed in church. This practice is allowed in certain dioceses, such as certain ones in the far West, Los Angeles, for example. Now, when mixed marriages may be performed, with the approval of the Most Reverend Ordinary, in the church, and in order to impress the non-Catholic as well as the Catholic party with the sanctity of the married state, surely it would be proper and conducive of much good, to have our married people, the husband and wife, at the end of a mission, or on the anniversary day of their wedding, renew their marriage vows solemnly in the church.

Dom Peter Mizera, O.S.B. (*St. Procopius Abbey, Lisle, Illinois*): I have found from actual experience that this is not only feasible, but highly appreciated. During the course of missions that I conducted last summer, on the eve preceding the closing Mass of the Mission, an appropriate brief talk was given on the marriage vows, and married couples were instructed to be sure to come to that closing exercise. They generally came in large numbers, though it often was in foreign districts that the mission was being conducted.

When possible, we ask the husband and wife to stand close to each other and clasp their hands just as they did on the day of their wedding; and after renewing their baptismal vows, they renew their marriage vows, and from the remarks that I have overheard afterwards, I know that the ceremony was very impressive and "it hit the nail on the head."

Father Boyle: I am still here — I never miss any of these conferences. But when Father Cunningham mentioned mixed marriages being performed in church at Los Angeles, it reminded me that this custom is approved in San Francisco also. But they are celebrated outside the altar rail, and there is music too, but not Mendelssohn or Lohengrin, which are forbidden.

Rev. John Harbrecht (*West Jefferson, Ohio*): There is an element here which I think ought to receive much greater emphasis. It is the ordinary practice of the Catholic Church to unite man and wife, if they are Catholics, in holy Matrimony during the Sacrifice of the Mass. The great "mystery of faith" is celebrated there for the first time by husband and wife. Father Karl Adam, perhaps the greatest dogmatic theologian of the day, has expressed this notion in terms of the sacramental consecration of marriage, which consecration is united with the consecration of Holy Mass. Christ the Savior of the world takes the new life that comes through the Holy Sacrament of Matrimony and offers it to the Heavenly Father, and a new life begins then. That is why it is so necessary to bring our people to the celebration of sacramental Matrimony in Holy Mass. It is the mystery of the Faith fulfilling itself in this new life, this consecrated life of a man and wife in Holy

Christian Matrimony. This is necessary, for here is where we see the mystery. We see Christ, the Savior of the world fulfilling His function of consecrating all human life to the Father, and it is here in Holy Mass that this consecration, so beautifully expressed in Christian marriage, finds its beginning — new life in the solidarity of the Christian family.

Active Chairman: Many of us are familiar with the beautiful articles written by Mrs. Franz Mueller in the *Orate Fratres*. We have her here tonight to read a paper for us. Mrs. Mueller has had considerable experience in Germany in the liturgical revival, especially in its relation to parish and family. The title of her paper is "The Christian Family and the Liturgy."

THE CHRISTIAN FAMILY AND THE LITURGY

Mrs. Franz Mueller

The mystical beauty and the sacramental dignity of Christian matrimony cannot be overestimated. The full truth of it will ever be hidden in the abyss of the mystery of the bridal relationship of Christ and His Church, of which Christian Matrimony is an image, until Christ will come in glory to escort His Bride into life everlasting. Only insofar as the members of Christ's Mystical Body who are united in sacred wedlock feel their relation to Christ and His Church, and daily associate themselves anew with Him, will they advance in the stream of His divine grace and in their efforts to build up His Kingdom and to sanctify the world.

Christian Matrimony is not merely a union of man and wife; for God is a third one in this union. And more than that, He is the first and the last in this sacramental union. All the activities of wedded and family life are more than what each of the two partners are able to contribute; for by the co-action of God all wedded life is elevated to a higher plane.

Natural fruitfulness widens the sacred circle of God, husband and wife, into the family. Christian parenthood enters mystically into the divine creative and sanctifying work of our salvation. Christian fathers and mothers take part and mediate in the saving work of Christ-in-the-Church in regard to their children, reborn in the Sacrament of Baptism, rearing and educating them in the faith and tradition of the Church, so that thus in turn the light of faith may be handed on from generation to generation until our Lord comes in the light of everlasting glory.

Such in brief is the place and rôle of the Christian family in the divine plan of mankind's redemption and sanctification; and hence its task of carrying on the natural continuity, and in great measure the spiritual continuity also of the Church, the beloved Bride of Christ.

The function of the family therefore, in the structure of the Church, is to supply "living stones" (I Peter, ii, 5) for the building up of the spiritual house of the parish. The family is a cell in the living organism of the parish, and the religious vitality of the family as family is vastly important for the good of parish life. We have become so accustomed to regard a parish as made up of a sum total of separate individual units, men, women, youths, and children, that we rather take for granted a sort of vivisection and atomization of the family as the normal and practical way of pastoral work in a large parish. But in truth a parish is not merely a sum total of baptized individuals, it is rather a community of consecrated and grace-dispensing families,* empowered by the sacramental graces of Holy Matrimony. Is it not a beautiful and comforting thought for a pastor to know that he shares his serious responsibilities with so many fathers of families — whom Saint Augustine called his "co-bishops" — and so many mothers whose self-sacrificing spirit in all their family cares contributes so greatly in the saving work of Christ our Lord for the world's salvation?

It is hardly necessary to point out that the atomization of the family, fostered by the urbanization of modern social life, is related to a certain individualism that has been prevalent in modern Christian piety, with, consequently, a diminished contact of our popular devotion with the Church's official liturgical and social prayer. This fact has become apparent in Europe earlier and perhaps to a greater extent than in America. And, therefore, the Church in Europe has already recognized for some time the necessity of appealing especially to its younger members, to promote a religious revival within our own ranks, which must be founded on popular participation in the Church's liturgy.

Vividly I do recall the day when an assistant pastor in our parish in Germany, who often complained about the fruitlessness of sodality methods which absorbed his time and dissipated his energy in futile activities of recreation and entertainment, supposedly a part of his pastoral work, came to us one evening to tell us with animation that he had decided upon a new way. He proposed to make a new start with the younger married people and with those of marriageable age. He proposed to study with them the doctrine and the liturgy of the seven Sacraments, beginning with Matrimony and proceeding with Baptism and all the Sacraments as they follow in sequence in the course of family life.

* Dr. M. Schlueter-Hermkes, *The Family*, The America Press, 1938, cf. pp. 2, 16.

We quickly agreed that the idea was a splendid one; and in the following months we gained a most satisfying and soul-stirring experience. We came to know that many besides ourselves, priests and laity, in our own country and in other countries, were active in a movement which was undoubtedly the work of the Holy Spirit in the Church. We learned of retreats for young people engaged to be married, of week-end conferences for young married people with both priests and lay people as speakers, of study circles in preparation for Matrimony, of night classes in liturgy, of instructions for mothers in the Christian education of children, of meetings of young working girls with married women and with purity and Matrimony as topics for discussion, of sermons and lecture courses on Matrimony and Christian parenthood; displays in parish vestibules or halls on the Sacraments and Sacramentals in family life, on the liturgical year in the home, on the home itself as a church in miniature. Moreover, we found these topics presented to us in parish bulletins, in Catholic periodicals, weekly newspapers, and new books. We became aware of new life stirring all about us, and we recognized a wonderful manifestation of the action of the Holy Spirit in the Church of our day as something surpassing all our previous experience.

Thus it was that the kingly priesthood of the laity awoke in our consciousness as from a long slumber. The young layfolk came to feel proudly and yet humbly that they had more than a passive status in the parish, that they had an office and a function. This younger element became a factor upon which pastors could rely. In weekly meetings the sacred life of the Church as Christ's Mystical Body was explored with new enthusiasm. Things that had been taken for granted for years now revealed mystical depths and inspirations strong enough to quite upset customary ways of thought and of life. Writers who had never met or known each other brought out articles on the same topics which revealed an astonishingly similar line of thought. Artists produced genuine works of religious art, as new in spirit and form, as clear and distinguished as the entire movement which inspired them. Sacred drama reappeared like the mystery plays of past centuries. New books were published and sold in record numbers.

In order not to be misunderstood, I should add that this "Holy Springtime" which we experienced did not simply drop from heaven. The "Liturgical Movement," the Youth Movement, student associations, etc., had been at work for many years, often misunderstood or even ridiculed by those who were not able to read the signs of the times. These movements in patient efforts brought about this spiritual revival which promises a rich harvest in days to come. It is from that source and from our experiences of its value that we derive the thoughts to be expressed in the present paper.

Every one of us has part or has had part, in family life, whether as

father or mother, as sister or brother, as son or daughter. We all know the intimate and affectionate relationships of that circle which is the family and the home. Here is the field in which we are called first to act our part for the cause of Christ's Kingdom on earth, and we are accountable for the earnestness and energy which we owe to this our holy mission.

The Christian family which reproduces in miniature the model of the Church at large, is an *ecclesia domestica*, a domestic church, a church in the home, a community of love and sacrifice. The wedding day is the day when in the Sacrament of Matrimony, husband and wife are ordained for their new joint-office in the divine plan of mankind's salvation. Thus the wedding day is to be regarded as the beginning of a new phase of religious life, not merely of "happy days" in an ordinary sense, but of exalted days and years, high in their Godward direction, raised above the level of those who have not the faith, sanctified and fortified by the graces of a holy Sacrament, elevated by the unfailing power that flows from God's altar.

Hence from the first evening of wedded life husband and wife should kneel in united prayer, and should establish this night prayer together as their daily family worship. Of course, an initial objection must be overcome. We are so unaccustomed to pray aloud and together. Our modern prayer-life has become so individualized, so subjective, that we hesitate to pray aloud and in the presence of others, even with those who are nearest to us. The seclusion of one's own room or the orderly silence of a congregation in church seem the most suitable background for the style of private prayer to which we are so accustomed, the prayer that is concerned chiefly with God and one's own individual self.

And so be it said at once that the style of family prayer, of common prayer in the home, is of another kind, the model of which is given us in the Church's own official prayer in the Breviary. I do not mean, of course, that the whole Breviary is meant for family prayer, nor even the whole of its morning and evening prayer of Lauds and Compline. We poor harassed people "in the world" can hardly find the time nor manage the required concentration. And in many a family there are children of various sizes and years apart in age and mentality. However, insofar as it is possible to unite the entire family from oldest to youngest in common prayer, it is true that the Church's official prayer will offer us the proper type of prayer in common, and the best supply of appropriate selections. Numerous trials have proved that select parts of the Divine Office do not demand a high degree of learning. From a psychological point of view, devout praying of the easier Psalms does not require more effort or training than does the rosary, which latter, if it is to be more than a mere mechanical repetition, demands a very considerable amount of concentration in the "double action" of the vocal prayer and the

contemplation of the successive "mysteries." If our too frequent repetition of Our Fathers and Hail Marys is due to our vanishing knowledge of psalms and hymns,* we will recognize that a return to the patterns of the Breviary and Ritual will relieve our present poverty.

However, we should bear in mind that unless one learns to pray out of his own mind and heart, and not merely by dependence on ready made prayers from whatever source, he will never attain to the deep values of the Church's liturgical prayer, which must be not merely recited but assimilated. Hence while we teach the ways of personal prayer according to each one's needs, and of family prayer according to family needs, let us fill our prayer with the spirit of the Church's liturgy, seeking first the Kingdom of God and trusting that all the rest will be added unto us. Thus in the course of time our family community will grow to that degree of spiritual maturity which will permit the recital of some parts of the Divine Office.

We should, of course, keep in view the ideal of daily morning and evening prayers in common in the home. But in order to be quite honest and not to create a false impression, I should admit that in our modern circumstances this ideal is very difficult to attain, as years of effort have shown in my own experience.

While we continue to strive toward this ideal, and reach it more or less irregularly, there is one occasion for family prayer which is a good starting point where a tradition of family prayer is not yet established or has fallen into disuse, and that is prayer at mealtime. And again it should be said that the full official liturgical prayers at mealtime are not suitable for ordinary family use, and need to be shortened or adapted in simpler form, in which the thoughts of the liturgy may be expressed devoutly, seriously, reverently, lifting our minds in thanksgiving to the Giver of all good things, thus ennobling our use of material gifts which bodily life requires. Family prayer at mealtime is an occasion which affords good opportunity for the father to act in his function as the priest or the prayer leader of his family flock. He should see that everyone is present and attentive and reverently disposed, and should lead them in the prayer. The presence of a guest at table should not cause any alteration in the family custom. The head of the family should be thoroughly conscious of the dignity and importance of his office in the Christian family which is his by the Sacrament of Matrimony, and should not fail to exercise his function as leader in family worship. There may be some question as to what is proper when a priest is guest at the family table; here also the father might well lead in the prayer to which the family is accustomed and ask the priest to invoke the final blessing.

As a mother and housewife I know very well that the unnatural

* J. A. Jungmann, S.J., *Die Frohbotschaft*, Regensburg, 1936, cf. p. 211.

circumstances of our urbanized life offer many obstacles to practicing family prayer. The ideal condition of having all the family present, from father to youngest child, can hardly be attained regularly on week days even with a very determined effort. But on Sundays, on the Lord's day, which we should truly sanctify, it should be possible to establish and maintain a definite custom of family prayer. Since it is more easily possible to be together at the breakfast table after Mass, morning prayer could be introduced at that time. A hymn or a psalm from Lauds may be recited, followed by the Collect from the Mass or the prayer from Prime. And certainly the more leisurely and more formal noon-day or evening meal should allow more extended family prayer.

The Vesper service, or selections from it, might be recited by the family group before supper; or Compline before retiring. To make this home service more solemn and impressive, candles should be lighted, and the group divided for recitation in dialogue or responsory style; and there should be at least some amount of song. Prayer in song is very important, as children find it very attractive and look forward through the day to these moments of "solemn" evening prayer. But, of course, due allowances must be made. Psalms and hymns must be carefully explained and discussed verse by verse. There should be certain psalms and hymns for feast days and for our happier moods, and others of graver character for times of sorrow and sickness and distress. Children should be encouraged to choose their favorite psalms and hymns, such as the *Magnificat*, the *Canticle of the Three Young Men*, or the *Good Shepherd* psalm.

Of utmost importance for the sanctifying of Sunday is the observance of Saturday evening. As the liturgy anticipates the Sunday in the Vespers of Saturday evening, we, too, should begin so to speak the Lord's day then, by creating a serene and peaceful atmosphere in the home. Duties have been fulfilled, preparations have been made, there is now time for rest and leisure in which to attune both body and soul to the spirit of the Lord's day. We gather round the table to read and discuss the liturgy of the morrow. The Mass text of the Sunday should be studied and pondered by all according to their varying capacities, even the little children contributing their parts. This half hour or more must not be regarded as a burdensome obligation; it must be a period of relaxation and recreation, the "finishing touch" of Saturday and the "getting ready" for Sunday. It is the best way to enable the family to grow in the rhythm of the liturgical seasons, to follow out in daily life the great wealth of holy ideas and sentiments which Mother Church supplies to us from Sunday to Sunday throughout the weeks of the year.

It has often been observed that, in our modern city life, we no longer understand how to celebrate our Sundays and feast days, and we have recourse to the poor substitutes of movies and parties and

futile week-end entertainments. There are still many old and sound traditions that persist even in urban life, by which the due observance of the Lord's day may be guarded. We need to revive the good old customs of our forefathers of two or three generations ago, and to fit them into our modern home and family life. And thus there is a real liturgical importance attaching to the observance of what we call in German *Sonnabend*, the Sunday Eve, like Christmas Eve and New Year's Eve. We need these outward practices which, like Sunday dress, automatically lift us to a higher sphere above the ordinary days of the week. It may be that in the "American way of life" Sunday dress has been abandoned along with Sunday cake and Sunday roast. If so, the unfortunate consequence must be that the Lord's day may not receive the honor that is due its superior rank.

The rhythm which the liturgy furnishes for each day and for each Sunday runs throughout the seasons of the liturgical year. Every succeeding year should bring out more of the inner wisdom and beauty of the great plan of our salvation and sanctification in Christ our Lord. We have not had time at present to examine the whole course of the liturgical year, nor to consider all the ways and means by which its values may be woven into our home observances and made to permeate and direct our family life, to enfold it in the mysteries of Christ as nature enfolds us in the seasons of the natural year. However, since Advent and Christmas are approaching, we may dwell briefly on thoughts and suggestions that are appropriate to these seasons.

Advent begins a new liturgical year. The Communion antiphon of the First Sunday of Advent tells us: "The Lord will give goodness and our earth shall yield its fruit."

Our desire and our will are directed with the Church, the Bride of Christ, toward the goal of her pilgrimage, the coming of the Divine Bridegroom, His coming in glory at the end of time. It is this Advent spirit that determines our right attitude throughout our present life, and hence we need to contemplate the meaning of this season, to renew our holy desire for the Lord, to rouse again our longing for eternal life, to fill our Advent season with the *Maranatha*, the "Come, Lord Jesus," of the early Christians, the expectation of His *Epiphania* and *Parousia*, His appearance and final coming in glory.

In some countries the custom of the Advent wreath in the home represents, on the one hand, the cycles of successive years and, on the other, the circle of the sun which in nature governs all the days and seasons of the natural year. We are nearing the winter solstice when the days begin again to lengthen, and light to overcome darkness. So in the supernatural order, Christ comes as the Sun of Justice and the Life of the World. The four candles which are attached to the Advent wreath, and which are lighted one after another on the four Sundays of Advent, represent the gradual coming of the light of our

salvation. We are reminded of the thousands of years before the Savior's coming in Bethlehem, and the thousands of years thereafter until He comes again in final glory.

We hang the Advent wreath in the living room of our home as a daily reminder of these thoughts throughout the season, and Sunday after Sunday we light the candles, each time one or more, thinking of the long years of ancient Israel's waiting for the Savior. With Isaias, the prophet of the Advent season, we repeat Israel's cry of longing: "*Rorate coeli* — Drop down dew, ye heavens, from above; ye clouds, rain down the Just One." But this is not only Bible History. For while we recall the distresses and the hopes of ancient Israel, we are also expressing our own desire for the Savior. He has come, indeed, in Bethlehem. He comes again and again in the Holy Eucharist, but not yet in His final glory. He has come to open to us the way of salvation, to lead us on our pilgrimage of life to its eternal goal, to build in us and in all men of good will, His Kingdom on earth, which will reach its fulness at the end of time.

The Advent season calls us to a renewal of our hope in Christ. Saint Paul in the Epistle of the First Sunday of Advent bids us to be roused from sleep, to "put on the Lord Jesus Christ." Saint John the Baptist, the herald of the Savior, cries to us in the wilderness of modern secularized life, to make straight the ways of the Lord in the spirit and practice of penance. And Blessed Mary, the Virgin-Mother, reminds us that we too are Christ-bearers, carrying Him in our daily life and giving testimony of Him to the world about us.

There is hardly any liturgical season so easily explained and celebrated within the family and so easily grasped even by little children as the Advent season. Let the liturgy teach us to contemplate in the Advent season not only our Lord's first coming in Bethlehem, but also the growth of His Kingdom and His final coming in glory; and we shall avoid the error which sees in Christmas only a sentimentalized and commercialized holiday. Hence, too, we ought to restore the observance of the Feast of Saint Nicholas on December 6, in order to do away with the senseless travesty of Santa Claus, and to revive the beautiful old tradition of Saint Nicholas. For he, as a model of the virtue of true charity, will teach us the right spirit of Christmas giving, and make us more worthy to appreciate and to receive the heavenly Father's gift of His only-begotten Son. Then even our simplest Christmas gift proclaims the mystery of the Incarnation, since all our Christmas giving, whether in the family or among the poor, should reflect the superabundance of divine charity which the Nativity of Christ brought.

When all four candles of the Advent wreath are lighted, and all the Advent songs are sung (Christians in many lands are fortunate in having a good number of Advent hymns), the lit candles are then made to form a pyramid of light on the Christmas tree. The ever-

green in winter time is a promise of the new life that will come throughout nature in springtime. Now the light of Christ illumines its branches as they spread their arms above the mystery of Christmas represented in the Crib of Bethlehem. The Crib is the center of our family worship throughout the season of Christmas and Epiphany. Here we may follow the lessons of the liturgy which instruct us in the mystery of the Incarnation, teaching us that the Divine Child of Bethlehem is the immortal King of Ages, that the Church is His Kingdom on earth, His Kingdom which will have no end. Into this season the liturgy weaves the charming feasts of Jesus' childhood, already telling us of His redeeming work and surrounding Him with the figures of His first martyr, Saint Stephen, His beloved disciple Saint John, and the Holy Innocents of Bethlehem.

We have not time to consider with what rich variety the Feasts of Epiphany and the Presentation can be celebrated in the home. But I trust this will suffice as a brief indication of the importance to our family life of following in the home the Church's liturgical year.

But there is one more subject which I as a mother would like to mention. That is the Church's tender solicitude in her liturgy for mother and child. The Church is herself the mother of the many children who are reborn to Christ in the holy Sacrament of Baptism. And her special solicitude goes out to a mother in two blessings which the liturgy provides, one before and the other after childbirth. In the first of these, the Church prays that the new life may be unharmed by the wickedness of the devil and saved for the "sacred birth of Baptism," and that the expectant mother may be shielded from danger and brought to the joy of motherhood, under the loving care of God's angels.

In the second, the mother is invited to offer her thanksgiving before the altar and receive the blessing of God upon herself and her new-born child. This beautiful ceremony ought, indeed, to be an occasion of joy for all the circle of her family and her friends. Its concluding prayer speaks of the motherhood of Mary, the Mother of the Lord, and begs that by her intercession mother and child may be brought through Christ to the joys of life everlasting. In addition to these blessings upon motherhood we should know that the liturgy provides blessings for the home and for children in all circumstances of their growing years.

There is in German a work by Father Ernst Thrasolt * called *Martyrologium Germaniae*, a national compilation of lives of saints, in which the author has set forth not only the personal history of each saint, but their family background and relationships as well. Consequently, his work is a wonderful manifestation of the sanctifying virtue of the Sacrament of Matrimony, and of Christian family life. It is, indeed, illuminating and inspiring to find here ever so many

* *Das Martyrologium Germaniens*, Duelmen, 1939.

saints interrelated as husband and wife, parents and children, brothers and sisters, proof of the graces that devout family life has fostered and brought to fruit. Thus, for instance, the saint of today, Saint Bridget of Sweden, with her saintly husband, Ulf, brought up eight children, one of whom, Saint Catherine of Sweden, even surpassed the sanctity of her mother. These are examples to encourage us, fathers and mothers, sons and daughters of today, anxious over the woeful signs of disintegration in home and family, bearing the burden of a great responsibility. We are fortified in the possession of patrons and helpers whose inspiring example will aid us to save our *ecclesia domestica*, our miniature Church, our Church in the home, living stones of the living parish and of the great Church throughout all the world.

Active Chairman: Thank you, Mrs. Mueller, for your very beautiful paper. Before we start the discussion again, I wish to issue an invitation to the laity to become articulate. For our discussion leader tonight we have another New Yorker, a layman who is a member of the *Approved Workmen*, a lay organization interested in the intensive study of things Catholic: Mr. Joseph Grennan of Glen Cove, Long Island, New York.

Mr. Grennan: There is so much to be said on this topic, "The Family and the Liturgy," that you should be let say it. I am merely your representative to assist in this discussion. We are thankful to Mrs. Mueller for her estimation of the sacramental dignity and the mystical beauty of the Christian family. This esteem of the family should do much to eradicate the terrible pagan practices which we know exist today.

Mrs. Mueller said that it should be a beautiful and comforting thought for a pastor to know that he shares his serious responsibilities with so many fathers of families. A beautiful thought, but how far can it be carried into practice? Will someone please tell us how far it is practiced in his or her parish? How far are pastors willing to share their responsibilities with fathers of families? How far are fathers of families willing to accept these responsibilities? Should our pastors actually be willing to entrust these fathers who had a thorough education in our Catholic schools, and received the Confirmation of the Holy Ghost, with greater responsibilities than they have had in the past? How can these heads of families be helped to take their responsibilities?

Let us hear from both parishioner and pastor now on this problem or any other topic that might come up under our general subject.

Father Leonard Fell (*Fargo Diocese*): Maybe I am speaking out of turn, but there is something that is bothering me badly. That is these mixed marriages in church. I would like to know if there is anybody here who is better versed than I am in handling the steel tape of Canon Law in this matter. If I am wrong, I would like to be corrected. But I am of the opinion that Rome is very much against making it a rule to have mixed marriages

in church. Compromise always has, in the history of the church, spelled weakness. Now I think that canon law wants it to be the exception if there is a mixed marriage to be performed in church. Would somebody help me, please?

(No response from audience.)

Mr. Eugene McSweeney (*Brooklyn, New York*): My name is McSweeney and I come from the city of churches, Brooklyn, New York.

I am personally very grateful to the "pinch hitter" in the previous inning for "hitting a home run." He told us that too long has the emphasis been laid on the priesthood and religious life. Years ago it used to be almost the universal idea that all the pious young men went to be priests, and the pious young ladies went to be sisters, and the rest of us got married and went to ——.

Now Father Puetter in his paper described his "Jack and Mary" so very graphically that I know it inspired you all, but I think there are other Jacks and other Marys to be considered. Although the many of our Catholic people may not be what they should be, there are yet the few who do try to live the full Christian life. For instance, I know of one Jack and Mary who, for more than a quarter of a century have been trying to live a Christian life. In their early years, of course before the liturgy was spoken of, they preferred that which created so much discussion here: the rosary. They had always recited the rosary in their childhood home. They had to learn it at their mother's knee before they left the home. They brought that custom with them into life; but brought it to its logical fruition, at long last, by learning to know and love the liturgy. Today you can go into that same home, and on a Saturday evening you will find Jack and Mary and the children, rather big children now, with their Roman Breviaries reciting Lauds for the following Sunday. On a Sunday evening you go into that home and you will find Jack and Mary and the children reciting Sunday Vespers in common.

Now I point to these as perhaps the exceptions, but hope that the examples of Father's Jack and Mary, and of this other Jack and Mary, will inspire other Jacks and Marys to do likewise.

We are here, relatively a very few people, only a tiny portion of the twenty millions in our Catholic population. But as we know, even the tiny mustard seed can spread so that it crowds the land. It may take many years, many of us will be dead and gone before the great revival envisioned by Pius X is a reality, but it is our hope to be privileged to contribute something towards his "restoration of all things in Christ." At least I am sure that we of the laity, who are represented here, are anxious for the liturgy. We want it in its fulness. So please, you Reverend Fathers, don't go home and just be content to say: "That was fine talk at St. Paul," but please do something about it.

Father Kallok (*Byzantine rite, Minneapolis*): Speaking on the previous paper, I wish to submit the following information. There are two ceremonies in our marriage rite which bring home some of the points that were brought out in Father's paper. One is that part of the ceremony which takes place immediately after the couple have actually pronounced their marriage vows. Now at once the bride and groom are crowned with a festive garland. In fact the whole ceremony takes its name from this ceremony, and is called

"wreathing" or "crowning." It of course symbolizes that that man and that woman are king and queen of their home and their family. Now we know that there are some homes where there are no children. In such a case, the man and woman thus crowned would be in much the same position as a king and a queen without a country and without any subjects.

Another ceremony is performed after this. The married couple is solemnly conducted by the priest around the altar, symbolizing the fact that from now on Christ must be the center of their lives, the hub, as it were, of the wheel of their new existence. His graces are the spokes that go out to them, and they are the rim. The rim is no good without the spokes or the hub.

Speaking of marriage, just last week a couple came in to see me. It was a mixed marriage again, and set me to thinking that I was getting too many such cases. Thinking that perhaps I was at fault, I checked upon my predecessors, and found the record about the same. So I called the young men and the young ladies in the parish, announcing that I had something important to tell them and didn't want anyone to miss anything I wanted to say. So they were all there.

I lined the boys up on one side and I lined the girls up on the other side of the meeting hall. Then I said: "Young men, take a look at those Catholic girls and tell me what's wrong with them." I did the same thing for the girls, and I said: "There are our Catholic young men. Tell me what's wrong with them." So we began to thrash out this problem. They admitted that it was serious. I said: "Just saying that doesn't get us any place. I know it's serious. I am tired of sending to Rome for all these dispensations."

We were thrashing it out, and until we closed the meeting at 12:30 no one had left the hall. The problem resolved itself into a vicious circle. The children blamed the parents and the parents blamed the children. That's what it was. But personally, I came to the conclusion that, today, too many "kings and queens" have abdicated their thrones.

Miss Nancy Wagner (*College of St. Catherine, St. Paul*): The college student of today is told that the family is the basic form of society, and that mother and father really determine by their influence what the child is to be. Of course, the influence of environment and heredity is great, but whatever the child is taught at home it will eventually carry out outside the home.

In answer to Father's argument about lining up the Catholic boys on one side and the girls on the other, if a child is taught at home the Catholic ideal that he is to marry a Catholic girl, or she to marry a Catholic boy, he or she should eventually carry it out. Here above all, it seems to me, is the reason why the family is the basic part of true Christian society, and I fully agree with Mrs. Mueller on that point. Finally, may I express my conviction in regard to the liturgical movement in general, that it is the part of the college student, especially, and of our younger generation today, to learn and apply these things, rather than the older generation. I don't mean this as a slam to the older people, nor to imply that they are outdated or antiquated. They have done their best perhaps, and as a whole done a fine job of it. And I am sure that, if there is really a widespread decadence of moral standards, this could not happen in America if we had a majority of the kind of families Mrs. Mueller describes.

I also agree with Mr. McSweeney that after meetings of this kind, we often go home and say it was a fine convention, but do nothing about it. Here is where true Catholic action should come into play. I think we should go home and act. The thousand or more people here tonight should regard it as their part in Catholic action.

Miss Nora le Tourneau (*Washington, D. C.*): Just a remark about that problem of how to unite the family more closely together in the Christian sense. In this connection, I think Mrs. Mueller mentioned corporate prayer in the home. But I think too that in the church itself we might do something. We have done so much to encourage corporate Communion on Holy Name Sunday, Sodality Sunday, and the like. But how about family Communion? I recently experienced something which opened my eyes, and edified me very much, in this matter. The other Sunday I went into a Negro parish church in Washington for Mass. As soon as I entered, I noticed something very peculiar, and asked myself: "What is this?" Then, on looking through the congregation, I noticed that each family sat by itself, father, mother and all the children, and later, that each family received Communion together. After Communion thus received corporately, the family went home and had its family breakfast, and its family prayer. So I think much more could be done along these lines in fostering corporate prayer itself in the church, and also in the home.

Msgr. Hellriegel (*St. Louis, Missouri*): I don't think this family gathering devoted to Liturgy and the Family would be complete without referring to His Excellency, the Archbishop. "*Ubi Episcopus, ibi Ecclesia*," says Saint Cyprian, and Archbishop Murray's gracious presence at all our meetings certainly has given us a remarkable sense of unity, and of security, during these days. He who alone among us possesses the fulness of the priesthood, and who alone can bind together in true unity, all other priests, cleric and lay, is so literally with us, that our gratitude knows no bounds. I have not been empowered by anybody to say this, but more than one hundred people in the last day or two have spoken to me, your Excellency, about the beautiful example that you are setting, being so constantly with us despite your many burdens and labors. But perhaps in this regard, the great Archbishop of St. Paul is merely following the example of Saint Gregory, his great Patron, who always was present for the great liturgical functions and celebrations in the papal basilica, except when he had rheumatism. Since the Archbishop, His Excellency Gregory Murray has no rheumatism, he follows the example of the great Saint Gregory, and he is with us. Your Excellency, I think I may speak in the name of all the priests and sisters in saying, "Thank you."

Archbishop Murray: I appreciate very much what Monsignor Hellriegel has said. If you want to know why I have been here every evening and at the other sessions every day, it is because I am trying to get educated. The reason I knew I would be educated was that in the record of last year's conference at Chicago, I read the paper that was presented by Monsignor Hellriegel, and it became so much of an enlightenment and inspiration for me that I have come to get more of these valuable commodities.

Father Rivard (*Superior, Wisconsin*): I am going to be so bold as to try and introduce someone else whom I think should speak. We have here His Excellency the Archbishop in the flesh. But we have another Archbishop with us by proxy, since the Archbishop of Montreal has sent personal representatives here from our sister republic, Canada. Incidentally, speaking of family life, French Canada and Ireland are the two most edifying countries in this respect, certainly the two most Catholic countries in the world today, and we should be glad to have them represented among us at this gathering. These representatives of Canada should have something to say, and I think this is the proper time to say it, so I wish one of the fathers from Montreal would say a few words.

[It was announced that the Canadian priests, Fathers Thibault, Bernier and Poulin of Montreal, had already left the hall.]

Mr. Grennan: As there does not seem to be anybody coming up, I think we can bring our discussion to a close. I have been advised that we are already overtime, so I think it is our duty to adjourn now, and begin our Compline.

(*With the recitation of Compline, the meeting was recessed until the following day.*)

Third Day

Votive Mass in Honor of the Blessed Sacrament — *Missa Solemnis*

HOMILY

Rt. Rev. Columban Thuis, O.S.B., Abbot

"As the living Father has sent me, and as I live because of the Father, so he who eats me, he also shall live, because of me" (Votive Mass of the Blessed Sacrament).

By leave of your Excellency Most Reverend Archbishop Murray, Right Reverend Abbots, Right Reverend Monsignori, dear Fathers and Sisters — blood relations all, through the Precious Blood of Christ:

Christ, the Eternal Word, became incarnate, that we might incarnate our word concerning Him. Were we only spirit, He would have given us only the spiritual. Were we mere matter, ours would be the guidance of the laws of matter. But, thanks to the Eternal Wisdom, Christ became composite as we are. Through the true Spirit of the liturgy, the Holy Spirit, Christ "has attained to a liturgy so much the more excellent, as the testament is better, whereof He is the Mediator" (Heb. viii, 6).

Today, in affairs spiritual, as well as in affairs mundane, people too often look to the mere human individual. Outside the Catholic Church, if a man be rich, he might be considered a preacher. If he succeeds in things fiscal, he is often ranked as an ecclesiastic. Even within our Church we are sometimes tempted to regard the man rather than the Master; the person rather than the priest; the "sounding brass or a tinkling cymbal" (I Cor. xiii, 1), rather than the "resting on the power of God" (I Cor. ii, 5), the earthly word rather than the Heavenly Word.

Your pulpit preachers during these days of the Liturgical Week have Christ as the Preacher. The liturgy is the Mystical Body of Christ in action. What better can we do than to use what Christ preaches in the liturgy? Hence, you are hearing simple homilies on the Gospel. You are helped by the sermons to participate in the Mass of the day. Your preacher is the mere interpreter of what is preached in the Mass by the word of the Incarnate Word.

In the Gospel of today's Mass, the Mass of the Blessed Sacrament, our Lord gives us a summary in six short sentences of His sermon at Carpharnaum, on the Bread of Life. These six short sentences give

us a summary also of the four great essentials in liturgy and in our Liturgical Week. These four essentials are: first, Christ uses exterior, material signs; second, these signs beget a life, even divine; third, this life is divine *because* of Christ's mission from the Father; and because of His life from the Father; fourth, this life is eternal.

"For my flesh is food indeed, and my blood is drink indeed." Our natural life, for preservation, requires two things: food and drink. Christ, building on nature for the supernatural, gives us for the supernatural life, a food and drink.

He has prepared His hearers by a great miracle — the multiplication of the loaves. To feed only five thousand is not nearly as great a miracle as to feed five hundred thousand, to feed five hundred million. Yet daily the Providence of God is feeding the entire world.

It is the uncommon in our common life that attracts.

Jesus Himself had reproached His hearers: "Amen, amen, I say to you, you seek me, not because you have seen signs, but because you have eaten of the loaves and have been filled. Do not labor for the food that perishes, but for that which endures unto life everlasting" (John vi, 26). Christ will give us the signs, the bread and wine of the Eucharistic feast.

But we go higher — these signs beget life, a life that is divine: "He who eats my flesh, and drinks my blood, abides in me and I in him." In our natural life, the assimilation of food and drink into ourselves — the lifeless into life — is a great mystery — the mystery of life. Around this mystery of life the scientists of all ages have camped, like the Israelites around the Ark. But they have never entered into the secret of this Holy of Holies. Perhaps it is too akin to the life of God. The change of the inanimate into the animate is still an unsolved mystery. The food and drink we take into our bodies is transformed, elevated, becomes living. Likewise, in eating the food of the supernatural life — Christ's flesh as food — there is a transformation, a change. Again it is a change from the lower into the higher. Christ is not changed into *us*, we are changed into *Christ*. "He who eats my flesh, and drinks my blood, *abides in me*." Through this elevation of the communicant into Christ, Christ says: "And I abide in him." Ah! the communicant can truly cry out with Saint Paul: "It is now no longer I that live, but Christ lives in me" (Gal. ii, 20).

The essential worth in liturgical acts is that they *cause* what they *signify*. This causality is through *Christ* but *from* the Eternal Father. We work through Christ, with Christ, in Christ. "*Per ipsum, et cum ipso, et in ipso*," is the way the Canon of the Mass expresses this truth. But Christ invites us to a causality that reaches even to the Fountain Head of the Trinity itself — to the Eternal Father as the cause: "*As* the living Father has sent me, and *as* I live *because* of the Father, *so* he who eats me, he also shall live *because* of me." This

causal connection with the Eternal Father through Christ is repeated over and over by Christ: "As the Father has sent me, I also send you" (John xix, 22).

Let us never forget that the outward signs given by Christ in His liturgy have this causal connection to produce what they signify. A simple analogy from daily life might make this clearer. The analogy is taken from the radio. You hear the voice of the speaker — perhaps the voice of our Holy Father broadcasting from Rome. To you, it is the voice of the Pope. The scientist will tell you — the voice of the Holy Father has produced sound waves, which cause vibrations in the microphone which modulated electric currents, which, broadcasted into the ether with the speed of light some 186,000 miles a second on so many kilocycles, were picked up by your receiving set.

A reversal of the process reproduced the voice. And when the scientist goes further and speaks of audio frequencies and radio frequencies and technicalities, and the interval of time between transmission and reception, the mind of the ordinary person is bewildered. To you and me, the causal connection is so direct that in the case of the Holy Father broadcasting, we say simply: "We hear the voice of the Holy Father." We disregard the distance, and the time-value.

So, likewise, in the Eucharist. Christ had prepared the program as given in today's Gospel. He is to give us His Flesh for food, His Blood for drink. He fulfilled the promise at the Last Supper, and continues to fulfill it here.

He set up the broadcasting station on Calvary's heights. Christ died but once. He became, in His own words: "A fountain of water, springing unto life everlasting" (John iv, 15). These waves of mercy welled up even to the Throne of the Eternal Father. The Majesty of God, outraged by sin, received infinite *reparation.*

Strictly speaking, *we* did not need to enter into this program. But, thanks to the infinite mercy of God, *reparation* flowed over into *redemption.* Through all times and climes, these same waves of mercy continue to vibrate. We put up the receiving sets in the form determined by the liturgy — particularly the matter and form of the Sacraments. As we tune in on some particular part of Christ's life, the causal connection is so direct that we, as in radio reception, disregard time and space. We have what is actuality — the Sacrifice of the Altar as the Sacrifice of Calvary, the priest as the Person of Christ, the bread and wine as the Body and Blood of Christ for the life of Christ within us.

This life of Christ within us has been explained by Saint Paul in numerous passages. Saint Paul enriched the Greek language with some score of words to express our life in Christ — words that cannot be rendered directly into English. We might use some phrases like to these: "To be conparticipant with Christ. To be concorporate with Him" — deep words and not easy to grasp. Per-

haps this is why Saint Peter wrote regarding the Epistles of Saint Paul: "In these epistles there are certain things difficult to understand" (Peter iii, 16). But our dear Lord, in His infinite wisdom, found for these deep, deep truths, words and signs so simple and so expressive, that even the simplest soul, the merest child, can grasp the idea.

"This is the bread that has come down from heaven; not as your fathers ate the manna and died." Christ adapted Himself to His hearers. They were Jews. Bread from heaven meant to them the manna. But their fathers had eaten the manna and had died. Not so, however, with the bread that Christ gives. "He who eats this bread shall live forever."

When Saint Benedict came to die, his brethren brought him into the Oratory before the Blessed Sacrament. There, sustained by the arms of his brethren, standing erect, with outstretched hands, he breathed forth his soul. We shall scarcely be able to come before the Blessed Sacrament, the food of our souls, to die this way. But Christ will come to us — He is the heavenly food — to prepare us for eternal life. He will be the "way with us" — the Viaticum. This belief in Christ as the food and drink for our supernatural, heavenly life, is the test for our Catholic faith. "Many of the disciples therefore, when they heard this, said: 'This is a hard saying, how can we listen to it?' . . . From this time, many of his disciples turned back and no longer went about with Him" (John vi, 61, 67).

In matters Eucharistic, Christ offers nothing that would lessen the simple meaning of His words. He asks merely: "Do you also wish to go away?" (John vi, 68). This Eucharistic Christ is the solution of the problems of our age. We are standing at the beginning of a new era. Starting with Christ, every five hundred years has marked a new era, displayed a different type of dominant evil, and a different phase of Christ suffering, but also Christ victorious. In Christ's time, the dominant evil was the devil. Christ overcame him by the Christian creed.

The next five hundred years found the dominant evil to be the barbarian. Christ overcame by Christian culture.

The next five hundred years found concubinage, investiture, simony — moral corruption. Christ overcame by the Christian disciplinary code.

The next five hundred years brought the religious revolution, with the dominant evil — misbelief. Christ overcame by Catholic cult.

Today the dominant evil is disbelief. Militant atheism is rampant. Christ shall and will overcome by restoring simple belief in communal service, which unites us all as one in communion.

Jesus addresses us as he addressed the Twelve after this discourse: "Do you also wish to go away?" We answer with Peter: "Lord, to

whom shall we go?" Shall it be to many man-made schemes of today? No!

We go to Christ, and say always: "Thou, O Christ, hast the words of everlasting life and we have come to believe and to know that thou are *The Christ, The Son of God.*"

Morning Session — October 9

THE SESSION was called to order by the Rev. William Busch, who introduced the Very Rev. Lawrence O. Wolf of St. Paul, Minnesota, honorary chairman, and Very Rev. D. Patrick Cummins, Conception, Missouri, active chairman.

(*Prayer*)

FATHER BUSCH: Where do you think the next Liturgical Week should be held?

(Several replied: "San Francisco.")

FATHER BUSCH: What do you think ought to be its theme? Please give a little thought to these matters, and if you have ideas on this subject, the Secretary will be glad to hear your opinion.

DOM MICHAEL DUCEY: It must be written out.

FATHER BUSCH: Father Ducey asks you to give it to him in writing. Some think the next meeting should be on the Atlantic Coast, while others think it should be on the Pacific Coast.

Our active chairman will now take charge of the session, the Very Rev. D. Patrick Cummins O.S.B., of Conception Abbey, Conception, Missouri.

This morning's session is devoted to two papers: one on "Liturgy and the Social Problem," and the other on "Liturgy and the Cultural Problem." We are going to be asked to do something with our grand liturgical principles even in such fields, in order to bring the whole world into union with the Mystical Body of Christ.

We will hear the delineation of this matter in the first paper by a speaker who needs no introduction to those of us who have read the burning words of his book: *Fire on the Earth.* I introduce to you the Rev. Dr. Paul Hanly Furfey of Washington, D. C.

LITURGY AND THE SOCIAL PROBLEM

Rev. Paul Hanly Furfey

The term *social problem* means one thing to the unbelieving social scientist and something else to the Catholic. To the former it denotes some lack of smooth functioning in the machinery of society, some bothersome irregularity arising out of imperfect social control, some unfortunate lack of adjustment between the individual units of the community. To the Catholic, however, it implies something far deeper than this. It implies sin, sin against charity, sin against the Mystical Body of Jesus Christ. The social problem, therefore, has a malignity which the unbeliever fails to grasp. It is horrible beyond imagination. It is a bit of hell incongruously present in human society.

"*Mysterium iam operatur iniquitatis*," says Saint Paul, "The mystery of iniquity is already at work" (II Thess. ii, 7). A malign force is ceaselessly operating among the children of men, spreading discord and hatred, hindering the operation of Christ's great redemptive plan. The mystery of iniquity! Why a "mystery"? Because a mystery is a truth which we cannot understand, and Saint Paul is talking about an intensity of evil which the human mind cannot grasp. We can understand the goodness of a good man; but we cannot understand the Goodness of God. That is beyond our powers. It is a mystery. Similarly we can understand the badness of a bad man; but there are depths of evil which are beyond our understanding. There are intensities of badness which stagger our comprehension. There is a mystery of iniquity.

There exists an organized evil which actively and ceaselessly opposes the redemptive plan of Jesus Christ. The Kingdom of Satan is drawn up against the Kingdom of God. "The prince of the world" (Jno. xii, 31) wages war against Christ the King. It is a cosmic warfare which we dimly grasp when we read attentively the Apocalypse of Saint John. Yet, although we do not understand the mystery of iniquity, at least we can see some of its effects as they exist clearly enough. Let us recall some of these effects as they exist in our own country and in our own day.

There is first of all the sad paradox of poverty in a land of plenty. The United States is probably the richest country on the face of the earth. Yet even in this favored land the national income is so unevenly distributed that millions must live in abject poverty side by side with others who live in the greatest luxury. Even in 1929, at the climax of a wave of extraordinary prosperity, the Brookings Institution estimated that sixty per cent of American families had an annual income of less than two thousand dollars,

an income which was considered "as sufficient to supply only basic necessities." *

Since that time a great depression has made the situation very much worse with unemployment figures reaching at least fifteen millions in 1933. The horrible thing about this from a Catholic standpoint is not the bare fact of poverty; for poverty is not necessarily an evil in itself. The horrible thing is that all the time there has been a whole class of rich men who consistently opposed all attempts to remedy the situation by social reconstruction such, for example, as that proposed in the great social encyclicals. They have been content to clutch their gold in greedy fingers while their fellow Americans were almost mad for lack of bread. It is a horrible picture, but one which is so familiar to us that we forget to shudder. To realize its full horror we can listen to the prophet, Amos: "Hear this word . . . you that oppress the needy and crush the poor. . . . The Lord God hath sworn by his holiness that lo, the days shall come upon you when they shall lift you up on pikes and what shall remain of you in boiling pots" (Amos iv, 1–2).

Or consider the social problem of race relations in the United States. About a tenth of our population is Negro. These Negroes are our brothers in Christ, fellow members of the Mystical Body. Christ has laid down the principle that whatever we do to any human being we do to Him. He will hold us responsible, then, on Judgment Day for our management of race relations. Our treatment of the Negro is our treatment of Jesus Christ. How shall we Americans face that judgment? Cold, hard statistics prove the following facts: We have denied equal economic opportunity to our colored fellow citizens. We have often excluded them from our schools — even Catholic schools. We have made a mockery of the sound American principle of equal justice before the law. We have denied civil and political rights to Negroes on a large scale. We have made it difficult for them to share the benefits of medical service on the same scale as whites. We have — this is most humiliating to say; but we have even dragged our nasty prejudices into the presence of Christ in the Tabernacle. Think of it! We Catholics have dared to prate of charity and then insult our fellow Catholics by divers discriminations in the very presence of the Incarnate God!

Finally, think of war. Theologically speaking there are only two possibilities with regard to the justice of a given war — either one side is in the wrong or both are. Therefore, there can never be a wholly just war. Even in the most favorable case one side is fighting for Satan. War, then, is a great evil. In the first World War the direct loss of life has been estimated at eight and a half million. The indirect loss of life due to famine, disease, and associated factors was un-

* Maurice Levan and others: *America's Capacity to Consume*. Washington, Brookings Institution, 1934, p. 56.

doubtedly very much greater. Add to this the expense of war, the destruction of property, the interruption of normal life, and associated evils and the cost of war is seen to be staggering. These things, however, do not constitute the essential evil of war in Catholic eyes. They are very much less terrible than the sin which war involves. Hatred and discord are fostered by lying propaganda. The scale of moral values is distorted; brutal passions are fostered and a general demoralization results. War is a painful and hateful rending of the Mystical Body of Christ.

Enough of these things! It is humiliating for me as a Catholic priest to stand before a Catholic audience and recount the sad victories of the Kingdom of Satan over the Kingdom of Christ. It is more profitable to ask rather: what are we going to do about these social problems? As Catholics we are not allowed to remain passive in the presence of horrible evils. If we have any sense at all of our obligations we will devote ourselves, at the cost of no matter what sacrifice, to the righting of these wrongs.

But here a difficulty arises. These evils are due to a mystery of iniquity so very malign that we cannot even understand it, much less grapple with it by any natural means. Our struggle is against forces so deep and so powerful that they defy all human opposition. Our enemies are well organized, relentless, without pity. They are old and experienced and mighty. What can we do against them?

Here we must turn to one great and consoling historical fact. Jesus Christ died upon the Cross. By the merits of His Passion and death He won grace for us. By grace we are raised to the supernatural order. We become "partakers of the divine nature" (II Pet. i, 4). We are rendered capable of doing divine things. Through grace and in no other possible way we become able and more than able to overcome the mystery of iniquity and its associated social problems.

The sacrifice of the Cross, the source of all our grace, is the same sacrifice as the Holy Sacrifice of the Mass. Through the Mass we share in the redemptive work of Christ. "*Quoties huius hostiae commemoratio celebratur, opus nostrae redemptionis exercetur.* As often as the commemoration of this Victim is celebrated, the work of our redemption is accomplished." * The Mass, therefore, is essentially an action, not just a form of words. It is something done rather than merely something said. Such expressions, then, as "The priest said Mass" or "The people heard Mass" are not completely expressive of the facts; for it is not a matter of saying and hearing; it is a matter of doing. The priest and people together in union with the whole Mystical Body, Christ the Head, the Great High Priest, and the whole Church perform in the Mass the renewal of the great redemptive act by which Our Lord saved the world. This is the true, the essential social action. From the Sacrifice of the Cross, made present again in

* *Secret for the Mass of the 9th Sunday after Pentecost.*

the Sacrifice of the Mass, grace flows out through various channels and especially through the Sacraments and the other liturgical acts. Thus we find a power far more than sufficient to cope with the mystery of iniquity and all its associated evils which plague the children of men.

Let us see how this Mass-centered social action works in the concrete. It would be possible to follow it through all the various liturgical acts; but to remain within the necessary limits of brevity, let us be content to follow it through the three principal parts of the Mass, the Offertory, Consecration, and Communion.

The struggle against social evil needs generosity. It calls for the utmost self-sacrifice. This is hard on human nature, and we shrink back. But in the presence of the God-man's generosity, kneeling close to the Source of all grace, we forget our selfishness. Inspired by His mysterious generosity, we grow ashamed of our lack of generosity, and profess ourselves willing to give ourselves wholly and entirely to the cause. This is the Offertory. A beautiful ancient custom was the Offertory procession. The members of the congregation advanced to the altar and gave there real material gifts as symbols of their willingness to give all to Christ. But even though this ceremony has, unfortunately, generally lapsed, the reality remains. We cannot celebrate Mass worthily without an inner generosity. How unworthy and incongruous it would be to accept from Our Lord His supreme sacrifice without yielding to Him our little all in return!

In particular we must be willing to give up all hatred, all ill will, even the least uncharitable thought against our fellow men. Our Lord was talking about the Jewish temple sacrifices when He said: "If thou art offering thy gift at the altar, and there rememberest that thy brother hath anything against thee, leave thy gift before the altar and go first to be reconciled to thy brother, and then come and offer thy gift" (Mt. v, 23–24). If this was true of the sacrifices of the Old Law, how much more true of the infinitely more holy Sacrifice of the Mass. Saint Paul was deeply shocked when he was forced to write to the Corinthians, "I hear that when you meet in church there are divisions among you" (I Cor. xi, 18). Such sacrilegious conduct was bound to bring sickness and death as temporal punishments. "This is why many among you are infirm and weak, and many sleep" (I Cor. xi, 30).

It is easy to see the direct connection between the Offertory and the solution of social problems. For the latter are principally due to sins against charity. If we renounce these sins before the altar, then we are each doing our individual parts to increase charity, and social evils are bound to melt away. Renouncing our selfishness we become one body in mental attitude as we are always in reality. We turn to the altar to perform in unity this most intimate act of all our

lives. It is *sacrificium nostrum*, our sacrifice. It is, says the priest, *meum ac vestrum sacrificium*, my sacrifice and yours.

At length the Mass approaches its climax. Christ has been marked out as the Divine Victim. We have united our sacrifice to His. The organ is hushed. The choir is silent. The sacred ministers and the congregation are bowed in reverent and breathless prayer. That sacred silence is broken only by the words of the celebrant renewing once more that divine mystery in which is all our hope. Calvary is no longer a distant event. We are standing with Mary and John beside the Cross. Our hearts beat out a hymn of love in harmony with theirs. The sacred mystery is consummated. The work of our redemption is accomplished.

But now we have grown greedy for love. It is not enough that Christ should be there on the altar while we remain in our pews. Love admits no bounds of intimacy. We must have Him for our very own. And so we wait impatiently for the Communion. We shall be one with Him!

How great a mystery is the Communion! We receive our Divine Lover, His sacred Body, His precious Blood, His very Soul and Divinity, but together with Him we are brought into communion with all humanity. For Christ the Head is inseparable from His members. The parts of a living body must be in active union with one another; otherwise it would not be a living body. The Mystical Body of Jesus Christ is living and all we "are members of one another" (Eph. iv, 25) in the unity of grace. This unity is always real, but through the communion it reaches a new pitch of intensity. We are united to Christ, we are mutually united each to each, we are united to our Blessed Lady, to our dear departed friends and relatives, to all the saints of heaven.

An evil world has taught us to place too much emphasis on *mine* and *thine*, *frigida illa verba*, those icy words. But in the mystical unity of Holy Communion they lose their importance. If we wish to hold tight to our own individuality, if we value our own exclusiveness, then we should avoid Holy Communion. For once we have received the Sacred Host it is too late to preserve our exclusiveness. The barriers have been broken down. We have shared our very life. It is true that we retain our own individual physical lives. It is true, but unimportant. For we have shared our true life, the life of grace. Our physical lives are many, multiplied by the existence of our separate physical bodies; but our life of grace is one, the same Christ life shared by many members.

After Communion, selfishness becomes not only wrong, but downright silly. For how illogical it is after we have shared the most precious and intimate thing we have, our very life, to insist on any of the distinctions which a foolish and worldly society imposes upon us. Saint Paul has expressed it with his usual clarity. "There is

neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus" (Gal. iii, 28).

If we are to live realistically we must live in accordance with this fact. Of course, our wills remain free. If we deliberately choose to be foolish we may live as though the Mystical Body were not a fact. So some poor, demented paranoiac may live under the delusion that he is Queen Elizabeth. But in either case violence is being done to the facts. The Mystical Body remains a truth and it is our part, as sensible people and as good Catholics, to recognize that fact.

The Mass outlaws economic injustice and race prejudice and war. It leads us to see these social problems in the true light, as foolish sins against the Mystical Body. Moreover the Mass, as an inexhaustible source of grace gives us the strength and courage to overcome our own selfishness and practice heroic charity.

The mystery of iniquity is a superhuman force devoted to the propagation of social evil and the destruction of society. How blessed we are, then, that we have at hand a source of supernatural strength abundantly sufficient to overcome this malign power! But powerful as the Mass is, God has willed that it should not accomplish its purpose without our cooperation. It remains for us then to appreciate this power that is ours and apply it intelligently against the evils of the day. This is a particularly pressing obligation on those of us who by our presence here show that we are particularly alive to the social significance of the liturgy. Let us, therefore, assume the task of spreading among our fellow Catholics an increasing appreciation of the liturgical approach to the solution of social problems. It is the only true solution.

Active Chairman: There are many, many avenues of thought that open from listening to Father's earnest and eloquent paper. The discussion leader, Sister Jane Marie, will indicate what lines of thought seem most profitable for discussion on the present occasion; and then the subject will be thrown open for that kind of free and charitable Christian discussion that has characterized our meetings so far.

Sister Jane Marie, O.P. (*Marywood College, Grand Rapids, Michigan*): Any one of us who listened to Father Furfey's paper must certainly have come to the conclusion that "something must be done about it." So, what is it that we are going to do? Well, whatever we do, we know that it will be in definite opposition to the "mystery of evil" of which Father spoke. That is certainly the one thing which the Church herself is most vigorously opposed to, and she will certainly be the victor, in God's time. The mystery of evil, while definitely a mystery, is still not something vague; it appears in definite and specific forms, in all places of the earth; it appears in definite forms especially, wherever the redemptive action of Christ has not yet been

brought to bear; and it is definitely our work, as far as we can to bring this sanctifying action into play wherever we are. And if in our locality, the Church is not recognized as Christ's Church, must not the responsibility for that failure rest upon us, who represent her there? Perhaps a point which could very well be discussed is how can we work better to bring the sanctifying activity of Christ into all the avenues of our daily life, so that all things may be touched by it. Then the fight against the "mystery of evil" will certainly be carried on. Perhaps we need a deeper awareness of the sacramental character of the Church, by which she touches not only the soul, but also the body as well, not only the things of Eternity but also the things of time.

Another point we could well consider is how to bring ourselves and others to a deeper awareness of the essential social character of the Church. In spite of all that may be said and done, we remain individualistic, until we realize that the Church as such is definitely social. And if we are to carry on any effective work here, it can be done as Father Furfey pointed out through our practical knowledge of the liturgy, which is the specific cure for the evils of today, as of every day. Here alone are we established in Christ, given value in Christ, and our actions consequently made truly Christian, inasmuch as all action flows from being. And only in the measure in which our life is established in the life of Christ can our activity be truly effective. Consequently, the thing that is imperative is that the lives of all of us, in all the parishes and dioceses in the world, should be established more and more profoundly in Christ and with a deeper realization of what that is. So it seems to me one of the biggest problems we have before us is: the widespread need to know very much more about what Catholic life really is. It is not enough that social action should be carried on by Catholics, but it must be carried on by Catholics *as* Catholics, which means something distinct and special, and capable of being recognized by the world outside. And we on our part, should not think we are doing it in supererogation, but just doing what Catholics should.

We recommend three points in particular for consideration:

1. How we can best bring to ourselves and our people a more intense realization of the sacramental life of the Church by which she reaches down into all the aspects of human life.

2. How we can best bring to ourselves and our people a deeper consciousness of the social character of the Church; and

3. How we can bring about as quickly as possible a more complete development of participation by the laity, by all of us, in the liturgical life of the Church.

Dom Godfrey Diekmann (*Collegeville, Minnesota*): One of the most striking recollections of all of us who attended the Chicago Week last year was the manner in which the laity took a very ready and able part in the discussions, how they responded ably and willingly and eagerly to the liturgical ideas and ideals presented. Certainly also in this Week, some of the laity have come forward, but still I don't think they had enough opportunity. So I would like to make an earnest appeal to my fellow members to give the laity a chance to speak. If the Holy Spirit comes upon them let it be a tornado; but otherwise, let them be brief and to the point, and not give an extended harangue. And may I make an appeal also to the discussion leaders.

I think their function is to leave the discussion open, and not to give another paper in review of that of the speaker.

Peter Nearing (*seminarian, St. John's Abbey Seminary; from Antigonish, Nova Scotia*): Though in the clerical state, I am only half way between the clergy and the laity here, so perhaps I may pave the way for the laity to follow. And perhaps too because I come from Antigonish where the new experiment in cooperatives and adult education is centering, as well as from the seminary. In fact, I came to Collegeville expressly to fit myself as far as possible to arrange a "match" between the cooperative movement and the liturgical movement (though I seem to be a little late, for as we heard last evening, Monsignor Hellriegel has already succeeded in marrying off the liturgy to agriculture).

But seriously, this is an ideal which we ought I believe to consider very thoroughly. You are perhaps familiar with the recent book by Mr. George Boyle, now in its second edition (Sheed and Ward, 1941) called "Democracy's Second Chance." It presents convincing argument I think, for the thesis that our civilization, if it is to endure, must have one foot firmly planted in religion and the other in agriculture. So, if religion, which is basically our Catholic liturgy, and agriculture are in fact to be rooted together and become as one, as husband and wife, it is only fitting and wise that we look forward to what the fruits of this union are to be. I suggest a practical getting-down-to-cases, something concrete that will come out of our liturgical discussion, of our liturgical life, something that the people can grasp immediately and something, as Father Furfey's paper so well indicated, they need. So, what I am suggesting, briefly, is this: that priests in their parishes, in their societies, sisters in their schools, students in their universities, *study cooperatives*. I don't mean just a cooperative store. I mean cooperatives in their broader application, producer and consumer, cooperatives national and international. I think you will see in them at least a partial answer to the social problem, to the problem of maldistribution of wealth, perhaps even to the racial problem and the international problem.

Is it necessary that we make a study of these cooperatives? Are not the priests of America already sufficiently aware of their meaning and value? Well, a recent survey in a mid-west state showed that 40 per cent of the priests in that state claimed ignorance of the whole movement, and 27 per cent declared their opposition to it. Once we appreciate that the cooperative movement is tied up hand in hand with the liturgical movement, and in its application is in large measure the very program which Pope Pius and Pope Leo have set before us, then perhaps the priests, sisters and laity of the Catholic Church will be glad to become identified with it; and cooperatives will become truly Catholic and truly an offering given to Almighty God.

Miss Alice Summers (*St. Benedict's, St. Joseph, Minnesota*): We students feel that St. Benedict's is unique among Catholic colleges, and this is the reason. You have often heard non-Catholics condemn Catholic students for their attitude toward the negro, when they of all people should practice Christian charity. Negroes have not been admitted, in any significant number at least, to our Catholic colleges. Up until about three years ago

there was more or less of a feeling of indifference among our student body to the racial question. At that time two negroes were admitted to the college, amid very audible protests from the alumnae; but this was not the feeling among the students because they welcomed the girls and made an effort to introduce them into all the activities of the school. In fact, they even made it their business to see that the girls were taken to all of the school proms. We are now very confident that our future alumnae will realize their responsibility as Christians and will not make a protest against such a step again.

Miss Mary Galvin (*St. Louis, Missouri*): We have been talking here about doing things and not going home and sitting placidly by. In this connection, I have a few thoughts which may be out of place. If they are, I am perfectly willing to be corrected.

Although I didn't go to the last liturgical meeting, I did read every word of the minutes of its sessions, and I feel as if I had been there and as though I would know all of the people who would be here this time; and that is why I came to this meeting.

First of all, regarding the conduct of the meetings, time is the big element and we must conserve it as much as possible. Now, all the papers have been very scholarly, and we must have the theoretical side; but there are opposing sides in some questions, and because of the time given to the papers and the time given to the résumé, there has been little time left for discussion among the laity. I am glad to see the efforts being made to enable every one to ask all of the questions that they came here to ask during the allotted time. However, a lot of people have had questions that have not been asked or answered. Are we going to have the minutes of the meetings published and go back and read them and then just wait for next year, and come to the meeting again?

I wonder if it is presumptuous for me to suggest that we ought to have a central committee or forum of some sort, or bureau, or cooperative council, to which we could address our questions and our problems and have an authoritative answer given. Thus we could each one of us assimilate and clarify all our thoughts and ideas, and then go back home to our own parish and try things out. But even then, some of us might still be running around in circles, for lack of leadership. We hear it said that the demand for the liturgy must come from the people. Thus the priests are waiting for the laity; but I think the laity are waiting for the priests. Maybe the priests are waiting for the bishops! I wonder if it would be out of place to have some one formulate a letter of appeal to the hierarchy, and tell them we are ready and willing to do things. We must have authority to proceed, and we don't want to go around without the proper leadership.

Active Chairman: I am informed by the executive secretary that these suggestions are very welcome and there is a standing invitation to present all such problems in writing to the secretary, so that they may be digested and systematized, but that some of them will come up in later papers. We thank the laity very much for their suggestions. We welcome them, and promise that they will be handled as indicated. Now we have another set of speakers to whom we have to do justice, so we will now proceed to our next subject.

After the social problem comes the cultural problem. We have as an exponent of this problem Dr. Dietrich von Hildebrand of New York City, who arrived in this country from Europe on last Christmas Day, after a circuitous route necessitated by the conditions abroad. Dr. Hildebrand, who is now teaching in Fordham University, brings to us European reflections on the problem, a problem that has not perhaps occupied the thoughts of us Americans as it should have. We are condemned as having less contact with our cultural heritage, which is the foundation of the supernatural edifice which we build upon the natural. I now introduce to you Dr. Dietrich von Hildebrand from New York City.

LITURGY AND THE CULTURAL PROBLEM

Dr. Dietrich von Hildebrand

"*In lumine tuo videbimus lumen:* in Thy light we shall see light." *

Culture, understood in its broadest sense, embraces our relation to all created being insofar as affects its spiritual significance. The value of a culture depends therefore, primarily upon the depth and truth of the conception of the world which animates it. It depends certainly also, to a great extent, upon the "talents" which God distributes to the just and the unjust as He lets the sun shine. But the capacity to understand the authentic meaning of all being and to discover its deepest value is a decisive presupposition of all authentic culture, as it is equally the presupposition of a great personality.

All being reveals its deepest meaning and its authentic value only when it is seen *in conspectu Dei*, in God's sight. All being reflects God and announces His infinite glory, and the higher its place in the hierarchy of being, the more it speaks of God. If we deny this grandiose background, the cosmos would become merely a façade; and the mysterious promise of all authentic values, which awake a deep nostalgia in our heart, would be nothing but a treacherous enchantment. What would a deep love for a human being mean if there exist no eternal communion with the beloved in God? What would be the beauty of nature and art, if there exist no absolute Good, — if this world of harmony and light were a mere temporary illusion? But even when we do not expressly deny this background, all natural goods, such as the human person, deep love between human beings, marriage, the knowledge of being, art, nature and even the simplest

* Ps. xxxv, 10.

things of life such as our daily bread — all these would not reveal their authentic meaning and their deepest value if considered independently of God, did we not see them in the light of Revelation and in the place they occupy according to God's wisdom in the hierarchy of being.

There are different steps in the aspect of the world and its goods even in the reality of nature. First, the merely pragmatic aspect, where all things are only understood insofar as they serve a more or less accidental interest, a mere utilitarian purpose. Secondly, the aspect of a scientific exploration of the world, where we search to understand the "secondary causes" of being — an aspect which is already much deeper. Thirdly, there is the aspect of the world where its deeper content touches our heart, where all being reveals its specific value and charm, where the causal relations between all being are not the specific theme, but are rather the deeper relations of meaning which connect the different spheres of being — an aspect which is to be found in philosophy, art, and in the deep, awakened moments of our life.

But a quite new dimension of all being is disclosed when we consider everything explicitly in the light of God, and not merely, as Pascal puts it, of the God of the philosophers, but of the God of Abraham, Isaac and Jacob — Who has revealed Himself fully in our Lord Jesus Christ. Nature possesses a *potentia obedientialis*, a potency of obedience in respect to the supernatural — a potency to be fulfilled and elevated; and this potency has been actualized by our Lord.

Nowhere else do we find this aspect of the world expressed and maintained in such detail as in liturgy, the prayer of our Lord — the voice of Holy Church. In continually inviting us to live in the presence of God, in showing to us all the plenitude of being in the light of God, in disclosing to us the mysterious interweaving of nature and supernature, liturgy is the great "way" to see the world in its authentic aspect, in its deepest meaning. And liturgy helps us to see all things in their right place, to conserve a lived awareness of the hierarchy of being. We said before that a notion of the authentic meaning of a being and of its deepest value presupposes that we see it in its proper place. It would be a great error to believe that in making an idol of something, one has a deep notion of its value, or exaggerates its value in consequence of a deep experience of its value. All perversion of the hierarchy of being is a result of pride and concupiscence. And every idolatry leads, with an inevitable immanent logic, to an increasing blindness for the authentic value of the being, which has been disproportionately elevated.

In the liturgy everything appears in its right place in the hierarchy of being. Liturgy in itself as the *Opus Dei*, to which nothing else shall be preferred, enables us to secure the infinite superiority

of God in reference to all creatures: God above all, and all the rest in God and for God. The *Gloria Patri et Filio et Spiritui Sancto* is this endless melody, sounding through all the liturgy. So too, and in adequate proportion, do we find the prayers for all the different temporary goods.

Transformation into Christ is our real aim. But this presupposes that the supernatural becomes the "form" of all our life. The *lumen Christi* must penetrate and form our relation to all being. We all are aware of our dangerous tendency to keep the religious sphere closed and separated from the other domains of everyday life. Our fallen nature tends to fall prey to the immanent logic of our respective activities. We begin to be captured exclusively by our aim and all that is requisite to attain it. The religious point of view is reduced merely to the negative function of preventing a conflict with the divine commandments; and consequently, our approach to activity is not really formed by the breath of the supernatural, our attitude does not radiate Christ. The good intention we form is mostly not powerful enough to prevent this lapse from the living contact with Christ. And this falling prey to the immanent logic of our profane activities not only frustrates the *consecratio mundi* — the seeing all things in the light of God, and answering to it in Christ — but even turns out often actually to be a secularization of the religious domain. A person who is primarily formed by a profane aspect of the world, who is dominated by the rhythm of his profane activities, begins to apply profane categories to his religious activity — to conceive prayer and participation in Holy Mass as a sort of profane work. Instead of an encounter with the authentic divine face of Christ, he makes himself a subjective image of Christ which bears many sentimental, or at least merely natural, elements.

In liturgy we find the authentic face of Christ. Liturgy is the voice of Holy Church. Its contemplative rhythm, which penetrates the whole day, plunges us continually into the great, all embracing supernatural world. It forces us always to confront all things with the authentic face of Christ, to measure all by the Kingdom of God. Although intended exclusively as the answer we owe God, liturgy involves us more and more, as participation in the prayer of Christ, in the life of Christ, and incorporates us in the supernatural. Here we learn to consider all things in the light of Christ — to impregnate our life with the seal of Christ.

My dear friends, in our present time, when the most terrible anti-Christian ideas and tendencies are in the air, our danger is not restricted to a separation of the religious sphere from the rest of our life, and to a deformation of our religious life in introducing natural categories and too-human aspects. We are also exposed to infection from thoroughly anti-Christian conceptions and attitudes in all that does not directly concern the religious sphere in the proper sense.

Our sense of discernment as to whether or not a thing is compatible with Christ, is gravely endangered at the present time.

Now, therefore, the liturgy assumes an extraordinary mission in this crisis, as the great source which fecundates all human life and strengthens in our soul the *sapere Christum*, the capacity to discern whether a thing agrees with Christ or not. Liturgy is the great means of healing grace — *gratia sanans* — helping us to erect barriers against all the assaults of an a-Christian and anti-Christian world, and immunizing us to all its poison. Liturgy as the *lex orandi* is not only, as a Pope put it, the *lex credendi;* but it is also the *lex veritatis*, the law of truth, and the *lex agendi*, the law of acting, in the most vast sense of these terms.

We can elucidate this sublime mission of the liturgy by considering some modern symptoms of our threatened infection from secular ideas. Thus for example, we sometimes note a certain indifferentism among Catholics to the most hideous injustice, the most cruel atrocities, as long as the Church is not being directly attacked. It seems that the violation of the most elementary divine laws leaves them, as Catholics, passive and indifferent. Only when one of their fellows, or a Catholic priest, or a prelate is attacked, do they begin to awake and to react; only when a so-called "Catholic interest" is at stake, do they consider it as their affair. Thus, I have even heard it said that "if Hitler had not attacked the Church, he would have been all right."

Obviously a completely wrong notion of the Church is at the base of this attitude. Holy Church does not defend her own interests as does a political party or a club, or even a nation. She defends only the interests of the Kingdom of God. Now, God is offended by all injustices as such, by any attitude which fails to conform to the holy face of Christ, independently of whether the *object* of the injustice is a Catholic or not. Saint Ambrose did not ask, when he refused to allow Theodosius to assist in divine service, whether the 6,000 persons killed in Samos by the tyrant's orders were Catholics or not. The fact that his hands were sullied with innocent blood was enough to stamp him as unworthy to appear in the sanctuary.

Every sin affects the Holy Church, is felt by the Mystical Body of Christ as a wound; for it is inflicted on Her Head — our Lord Jesus Christ. Every real Catholic must not only be indignant when the Church is directly attacked, he must also, in his living with Christ, participate in the terrible suffering which He endured in Gethsemane agonizing for all sins. And not only must every sin be felt as a wound in our heart, but also every great misery which our neighbor has to suffer — independently of whether this neighbor is a Catholic or not. But this indifferentism we are denouncing is to be found likewise in reference to the suffering of our neighbor. We should not forget what our Lord answered to the question: "Who is our neighbor?", in the

Parable of the Good Samaritan. Do those Catholics who say, confronted with the terrible suffering inflicted upon the Jews in Europe or upon other opponents of the dictatorships: "That does not concern us, we are not responsible for them," do they not behave like the Priest and the Levite in the Parable of our Lord? What were the arguments of the Priest and the Levite? They were not simply wicked men. They thought: "If we interfere, there may result dangers for us, or at least annoyances; we are not responsible for the misfortune of this man, it's not our affair; we have enough troubles of our own. Who knows what this man actually did? Why was he so imprudent? At least he does not belong to our family. We are peaceful and do not want troubles with anybody. As long as the gangsters do not attack *us*, we prefer to stand aside." Is not this attitude, which our Lord condemns, found sometimes among Catholics even, in their reaction to the terrible stream of unheard-of misery now engulfing an immeasurable multitude of our neighbors?

Now, the liturgy is in obvious contradiction to both kinds of indifferentisms. All liturgy is penetrated with the call: "*Vigilate* — Watch!" We pray every evening at Compline: "*Fratres sobrii estote et vigilate:* brethren, be sober and watch"; and every morning at Matins: "*Hodie, si vocem eius audieritis nolite obdurare corda vestra:* today, if ye shall hear His voice, harden not your hearts" (*Invitatory* at Matins).

This vigilance means not only to be cautious in avoiding sin, but also to awake to every call of God. And every offense against the divine law implies in us a call to give the right and adequate answer; that is to say, to recognize it in its moral negativity and so to stigmatize it. We are called to be "wounded" by this sin, as in our living with Christ, our heart must be wounded by this new continued crucifixion of our Lord. Thus every misery endured by any human person implies a call from God to us: the call to bear the cross with Him, to participate in His suffering, and to help mitigate His misery. In every human person who suffers innocently, we encounter our Lord. "*Hodie, si vocem eius audieritis, nolite obdurare corda vestra.*"

Then we sometimes discover Catholics who seemingly are blind to the unique value of every person and his immortal soul, another infection caused by the modern disrespect toward the person as such. The poison of Racism, Antisemitism, Fascism, Nationalism — all these based on modern Antipersonalism; and this venom has indubitably, consciously or unconsciously, infected some of ourselves. But Catholic liturgy, on the contrary, is thoroughly penetrated with deep respect for human dignity, and vital awareness of the unique value of each immortal soul. Every morning Holy Church, in the prayer of the Offertory at Holy Mass, sets forth the dignity of man: "*Deus qui humanae substantiae dignitatem mirabiliter condidisti et mirabilius reformasti:* O God, who hast established the nature of

man in wondrous dignity, and still more admirably restored it." Indeed, does not the entire liturgy breathe this spirit of universality, in which the essential unity of all men and their equality before God is continually being affirmed? To quote only a few of the many pregnant words: "*Redemisti nos, Domine, in sanguine tuo, ex omni tribu et lingua et populo et natione: et fecisti nos Deo nostro regnum:* Thou hast redeemed us O Lord in Thy Blood, out of every tribe and tongue and people and nation: and hast made us a kingdom to our God" (Apoc. v, 9). And the psalmist says, in speaking of the human person: "*Paulo minus sub angelis constituisti eum:* Thou hast created him a little less than the angels" (Ps. viii, 6); and the words of our Lord, which the liturgy recalls in one of the offices of Lent: "*Amen, dico vobis: quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis:* Amen I say to you: as long as you did it for one of these, the least of my brethren, you did it for Me" (Mt. xxv, 40). There is no doubt that one who really lives the liturgy and is formed by its spirit, must be immunized against all infections of modern Anti-personalism.

Finally, the cult of "soil and blood" has found its way into some Catholic circles. The idea that an organic culture must grow out of soil and blood, that the collective anonymous creations of a people, such as customs, folklore, are the source from which culture must flow, has gained many disciples, even among Catholics. Hand in hand with this idea goes a certain cult of the "unconscious," even a cult of the biological sphere. The more a thing breathes its local atmosphere, the less it shows any marks of the individuality of a single person. The more it is rooted in the soil, the more it is considered an expression of an authentic culture.

This conception of culture involves very dangerous elements, by no means corresponding with the Catholic conception of the cosmos. It involves that very dubious and oscillating notion that such elements as the feeling of a certain people, race, or nation, become the measure for the value of culture. Thus we often hear such propositions as the following: "this theory must be rejected because it does not agree with the customs or traditions of our nation"; or: "This work of art must be condemned because it does not spring out of our native soil." Now, from a truly Christian point of view, there is absolutely no other measure for a theory, an idea, or a system, than whether it be true or not. And for a work of art, there is but a single measure: whether it be *beautiful* or not. If it is really beautiful, it reflects God and announces His Glory.

The folklore element, the specific "color" of a culture deriving from the soil, from local customs and traditions, has certainly a legitimate role to play, and its specific charm to contribute; but this is always a relatively accidental element, and can never be the decisive measure for the value of a respective culture. Just as in the moral

sphere, the charm of a certain individuality is not the essential question, but rather the moral value of the person's character, so also in the sphere of culture, truth and beauty are the only legitimate, decisive measures. The higher a work of art ranks, the more universal it is, the more it breathes an atmosphere which comes not from the soil and blood, but from God. The Parthenon, San Marco in Venice, the works of Michaelangelo, Dante, Shakespeare, or the music of Bach, Mozart, and Beethoven, are in their atmosphere elevated above folklore and time; they are not the fruit of a collective, anonymous unconsciousness, but of a fully conscious spirituality. They derive not from a nebulous vibrating of the inner mind of people, but from the luminously clear spirit of a great and rich personality, of a personality which is congenial to the objective *Logos* of being which has been inspired by the Spirit which breathes where it will.

The sphere of soil and blood and all its specific colors is not only restricted to an inferior sphere of culture, but constitutes above all, something which we never must consciously *intend*. These colorings are by their nature something which comes spontaneously, without being intended. As soon as we begin to make of them a goal of our cultural activity, something very distressing results. It is like a man who intends to be "original" instead of intending exclusively the good. Such a man can certainly never be original, for authentic originality can only come forth, so to speak, as a *gratia gratis data:* spontaneously and unsought. So all works of culture which result from "intending" the local atmosphere of a certain soil are by no means genuine or organic, but have the bad taste of artificial trash.

My dear friends, there exists no more striking antithesis to this cult of soil and blood than the liturgy of our Holy Church. Here, all comes from above, from the heights of divine light and the world of Revelation. Revelation is essentially a thing that does not spring from soil and blood, it is even essentially not in conformity to our *fallen* nature. It is essentially a word from heaven, to which our nature should conform, and by conforming, be transfigured. For it is the authentic Voice of the Bride of the Holy Ghost. And therefore, too, its "atmosphere" is above the limitations of space and time, always old and always new. It speaks a language which appeals to every soul opened to grace, independently of the race and nation to which the person may belong. Liturgy plunges us not into an atmosphere of soil and blood, but transports us above and beyond all earthly things, into divine light.

But on the other hand, it would be the greatest mistake to confound this universality of the liturgy, its freedom from the "tone" of a human individuality, with the anonymous impersonality of a human collective. The products of a collective are by no means

more universal than the works of a great man of genius. On the contrary, a popular song is much farther away from authentic universality than a song composed by a great musician. It is much more local, more affected by the limitations of a special individual atmosphere. A great single person has indubitably much more the capacity to overcome such limitations and to conform with the objective *Logos* of being, than any natural community has. He has more the capacity to awaken to a full spirituality and to liberate himself from all impediment of space and time. Universality and objectivity are by no means guaranteed by the fact that a thing exists in a community instead of in an individual.

Universality and objectivity depend exclusively upon whether a thing agrees with *being;* or in the last analysis, whether it is in conformity with God. The sphere of soil and blood is below the sphere of a single great personality; the sphere of liturgy, on the contrary, is above the sphere of great human personalities. The impersonality of folklore is a prelude to the sphere of culture; the universality of liturgy, on the contrary, is not impersonal, but reflects the divine Person of Christ, and therefore is above human individuality.

So the Christian ideal of culture must necessarily be in harmony with the fundamental Christian conception of human life and the ultimate meaning of human existence: *transformation into Christ;* that is, a full transfiguration of our nature by the divine supernatural principle which has been implanted in our soul by Baptism. Thus, too, Christian culture must emanate from the human spirit *formed by grace*, from the spirit which constantly looks upward to the "Father of all lights," and which is rooted in and fecundated by the plentitude of Christ. This ideal obviously is incompatible with the cult of soil and blood.

Let me bring to a close these reflections with an apposite quotation from the great Saint Paul: "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into His very image from glory to glory, as through the Spirit of the Lord" (II Cor. iii, 17).

ACTIVE CHAIRMAN: I will introduce as your discussion leader on this paper a very competent man, whose experience has been under quite different local atmospheres than those of the writer of the paper. He is Dr. Theodore Maynard, the well-known Catholic scholar and writer, who has come to these shores from England. So since a true Catholic culture should be universal, I think it extremely fortunate that we have such a varied representation on this part of the program. And certainly, the background of the social question is Catholic and universal too. Both problems are interwoven, as we see from Dr. Furfey's presentation, which runs righ

through this second problem. A truly Catholic solution must be universal, that is, allowing no exception anywhere, any time; second, it must be sacramental; and third, it must be social.

After we have heard from Dr. Maynard, whatever time is left may be used to run back over whatever you may have a mind to discuss in reference to the two papers.

Dr. Theodore Maynard: First of all, let me indicate one or two topics that might fruitfully be discussed. Dr. von Hildebrand mentioned with justice the very frequent Catholic blindness to the importance of personality. Never can we be so blind as others are in this matter, but, unfortunately, we are often quite blind enough. That is one point.

Another is the Catholic (and liturgical) attitude towards human suffering, and it is also related to Dr. Furfey's paper, for where one member of the mystical body suffers, we all suffer. That might also be discussed. Further, Dr. von Hildebrand brought out very clearly, very beautifully, and in a very Christian way, the unalterable, fixed, irreconcilable opposition that must always exist between the gospel of soil and blood and Christian revelation. There may be other points that I have not mentioned that you might like to raise; but first, since it has been remarked that it is a little disgraceful that we as Catholics are so ignorant of our Catholic language, I think probably a lady in the audience who wrote a book entitled *Your Catholic Language* might be bursting inwardly, so I would like to call upon Miss Mary Perkins of Boston, Mass.

Miss Perkins: I should like to call to your attention this curious idea which many people still seem to have (I believe someone mentioned it from the floor here yesterday), that the liturgy and simple people can have nothing to do with each other. Of course nobody wants to snatch the rosary away from people who like to use it at Mass. But since the liturgy is for the whole Church, how can we dare to say that any member of the Church is incapable of learning to take his part in it, and to appreciate its riches fully?

I know of a community of Sisters of Charity in Missouri, who started a course on the Missal at one of their missions in a small country village. One of those who attended all the classes was an old lady (one of those "older people" who are supposed to be left alone by liturgists). She walked seven and a half miles every week in the hot sun, each way, to attend those classes. And she found difficulty in reading the Missal, but only because her sight was poor and she could not afford new glasses. So the money was raised for her glasses, and then she was happy, and procured five more Missals for the rest of her household; and now the entire family read the Missal at Mass every Sunday. In fact, they prepare themselves on Saturday night by reading over the Proper parts together. So perhaps this shows that older people don't *want* to be left alone by the liturgy!

There are, indeed, ways of bringing everyone, however old, however uneducated, into the life of the liturgy. Anyhow, there are now very few people in this country who are illiterate. We all have to go to school. We all have to learn to read. Why then don't we take advantage of this, and show people how to use their education in God's service? If people can read the comic strips and newspapers, they can be shown how to read the Missal.

Dr. Maynard: As I managed to pick out Miss Perkins, perhaps I can pick out somebody else who may have something to say. All of us participating in the liturgy are to that extent participating in a very real, a very great work of art; it is not something removed from life or that can be regarded as a highbrow accomplishment; it is a popular thing. However unconsciously, those who take part in the liturgy to any extent, are precisely to that extent artists and have acquired a very real culture.

That might be a point worth considering. But you had better pick your own points.

Voice from Audience: I suggest that Mr. Barry Byrne be called on.

Mr. Barry Byrne (*New York City*): I am a representative of the Liturgical Arts Society. Now that I have been called on, I must confess that I am rather uncertain as to what I am going to talk about, but I do want to state my great admiration for Doctor von Hildebrand. We have all been moved by what he said and by his deep feeling and sense of religion. My own particular field and interest is art, and that culture of which art is a product.

There does happen to be one aspect of Doctor von Hildebrand's paper which I might dwell on, because, judging by certain of his statements, I believe I am not in entire agreement with him. Of course I may be wrong in this, and I rather suspect that we are more in accord than the literal view of his remarks may make it seem. There are two concepts of art, one of which I would term aristocratic, and the other communal. Apparent examples of these are the Renaissance, in which the aristocratic concept dominated, and the Medieval, which was definitely communal. These were two very different things and produced very different types of art. As Doctor von Hildebrand rather emphasized certain great artistic figures of the genius type, it may be well to point out that the importance of this type was a characteristic phenomenon of the aristocratic art of the Renaissance.

In that period, which grew out of the decay of medieval culture, the artists became "virtuosos," or star performers. While their productions were enjoyed by the people, it was art that was made *for* them rather than *by* them. By this I do not imply that everyone will be a producing artist, but art will become so common and integrated with life in its simpler aspects, that the "virtuoso" or genius-type will vanish.

When art reaches this high plane it becomes communal. What Doctor von Hildebrand had to say about nationalism bears particularly on this matter. His aversion to nationalism is undoubtedly based on the current effort in certain quarters of the globe to deify nationality. It is needless to point out, however, that there is a very legitimate place for nationalism in life. Art is a product of culture. By culture I do not mean learning, taste, and cultivation of manners. These, with art, as I see it, are the products and enrichening elements of a culture. What I do mean is a way of living and an environment that creates a soil from which true, vital culture flowers. Such a culture is not then an *appliqué*, which, unfortunately, is what we have been familiar with, but it is integral with the life from which it springs. The American environment and way of living is a unique, modern manifestation. If we are to have a vital culture and art, therefore, it must develop naturally out of that environment and way of life. That I think is legitimate nationalism.

Such a cultural development is from the ground upward in contrast to the aristocratic, Renaissance conception which has dominated our thinking for some centuries, and which operates from the top, downward. This appears to me to be unnatural; and it is, to me, also lacking in satisfactory relationship to our Faith. We are Americans and as such we are quite distinct in a peculiarly vital way from our European ancestry. It is surely needless to emphasize this distinctness as we are all well aware of it. Our very faces register it as a fact and mark us apart from Europeans. This great difference is shown in nearly everything that is natural to us. It appears in our handling of problems, our general activities and particularly in our humor. All of this is so natural to us that we are not sufficiently impressed by its uniqueness. It is this uniqueness that sets us well apart from the rest of the world; and in it is the hope, once we cease being over-impressed by foreign cultures, of our own emergence into a fulness of national communal expression.

Dr. Maynard: Before we call upon anyone else, Dr. von Hildebrand wants to make a further statement.

Dr. Von Hildebrand: The point I would emphasize is that many attempts have been made, in the history of human effort, to deny and to wipe out the concept of authentic objectivity. Opposition against objective truth has never ceased, and is being continued even today under the guise of various forms of relativism — all of them completely at variance with the true Christian conception of things. A specially malignant form of this relativism, it seems to me, is that which would substitute collectivity for objectivity. It promotes the idea that, if many persons agree on the truth or the value of a concept, it assumes by that very fact a greater value than if it were held by a single person. But in reality a concept's objective truth or reality is in no wise affected by that fact. Bacon has truly said that "there are idols of tribe, and idols of species"; and today there are indeed many such idols. Superstition is found more readily within a collective group than in individuals; and what I wanted particularly to stigmatize in my talk was the belief that a thing is true if a certain clan or group accepts it as being true. Just because they believe it does not make it true; and that is a very dangerous kind of relativism.

I entirely agree that every culture will assume a certain "color," which is determined by the national or geographical or historical characteristics that are involved; but it is very dangerous I think to be *preoccupied* with these colorings in the attempt to produce a culture, or to *intend* this purely folk element in creating a work of art, or even in judging its value. Such characteristics must come spontaneously. If they do not, but are directly sought for, the result will be just as false as when a man tries to be this or that kind of character. Thus, if we are artists, we must not aim at producing say a German or a French or an American work of art, as such. We must only try to produce *good* art, and if we do that, it will assume a definite character — German or French or American — by itself, depending on our own native characteristics.

The same holds true in the moral sphere. Only the question whether an action be good or not, whether it be in accord with the divine will or not, can be decisive; and when we perform it the individual note of our own personal-

ity will be there by itself. We are not preoccupied with the question whether the action accord with our personality or not. The latter preoccupation may not necessarily be bad, I don't say that; but what I mean is, there are things in the moral sphere too which essentially must be allowed to come spontaneously, are not to be willed directly; and there are other things which must be willed directly as our aim and goal.

So too in the realm of art. Nor is the Renaissance ideal the only one. Often in viewing the work of medieval artists we are left completely ignorant of the names and personalities of their creators. This anonymity of effect, far from implying that the art has sprung from "soil and blood," makes us aware on the contrary that it breathes the universal atmosphere of the Church. And the higher it ranks from an artistic point of view, the more it will be found to possess this universal character.

Thus in the liturgy, while certainly many elements deriving from local customs and a specific cultural atmosphere are to be found, the whole is dominated by a universality of atmosphere, uniting and transforming all its various specific components, which truly breathes the atmosphere of the great Church of God. Indeed, this supernatural "form" of the liturgy is so powerful that the texts of great authors like Saint Augustine and Saint Ambrose and Saint Gregory, after they have been inserted therein, assume a different character than they possess in their original *niveau*.

In short, art makes use of everything; but local atmosphere, or "soil and blood," may never become the "form" of a true culture. The latter must come from above, from God Himself, in the last analysis; for it must be the product of a human spirit that has been truly fecundated by and rooted in God.

Dr. Maynard: There are a few minutes left, and I have been requested to invite Miss Joan Overboss, of the Ladies of the Grail, Libertyville, Illinois, to give us a few words.

Miss Overboss: It is so very unexpected — I really have been listening with so much interest that I never thought of talking to you, but only of listening to everything that was being said. I am very, very happy that I could be present here today and at the Liturgical Week.

I am engaged in "The Grail" work and, as some of you know, it is a form of lay apostolate. We all know that the lay apostolate and the liturgy are closely related, so much so in fact that I really believe this apostolate can succeed only if when lay people do understand the liturgy. We were very fortunate in Holland, where our work started, to have had at the same time a rapidly-developing liturgical movement there. We of The Grail got our inspiration and many ideas from the liturgy. We started twenty years ago, in 1921, as a small group of lay women who saw the necessity that lay people should help in the conversion of the world in their own way; and we saw, too, that it was impossible if these lay people didn't get very thorough training for their task. That is why a group of them came together and started to live a life together, trying to understand the life of Christ and especially how they could conform themselves as much as possible to the life of Christ.

After the first group was formed, the work of the lay apostolate grew larger and larger, among lay women and young girls. We realized more and more the great responsibility of lay people to bring our generation back to Christ, but especially to have so strong an interior life, to be so filled with

Christ, that the whole world just can't become anything else. It is of the utmost importance for us, I think, to realize that the only truth, the only beauty and the only great value is in our hands, that the world is really waiting for it, and it is not for us to keep it for ourselves, but many others are really looking forward to how they can live a different life. We had been trying in Holland, where we started, to inspire our families, and especially the youth, with this ideal; and we worked very hard to bring about a new spirit among our lay women. From Holland we spread in 1922 to England and Germany where we had been invited by different bishops to come and start our work there; and in 1935 a small group of Ladies of the Grail went to Australia where we had been invited by some of the hierarchy; and last year we started our work in the United States where we are still in our very first beginnings, in Libertyville, near Chicago. There we are only preparing for our future work, and if some of you would like more details perhaps we could confer privately together after this meeting.

Miss Mary Galvin (*St. Louis, Missouri*): I think as Christians we should, as Sister Jane Marie said, be conscious of our dignity, which means that we are concerned with Catholic culture as such. This is a task for each individual Catholic as much as it is for Catholics collectively. And surely, "living with the Church" in her liturgy is a primary source of this Catholic culture. As Miss Perkins hinted, the popularity of our comic-strips ought to prove a widespread illiteracy, but it doesn't; nor does it prove that a widespread intelligent reading of the Missal is impossible among the laity. In this connection, you ought to read a little pamphlet gotten out by Father Gales, right here in St. Paul, called *Telling Facts:* it may surprise you. I know I was surprised, both pleased and puzzled, when I read a fine editorial in one of our leading newspapers recently which was a blast against "the funnies" habit. It was entitled "A National Disgrace," but unfortunately much of its force was lost because the usual generous space was allotted in the same paper to the very comics the editor was condemning. And incidentally, I think this same criticism can be applied to most of our radio programs for children. Are we not as Catholics going to concern ourselves with these two serious attacks to which we are exposed, not necessarily from a religious, but from a cultural point of view? And speaking of the children, why cannot we make them more familiar with the Christ-Child? Many of us boast of our proficiency in capturing the attention of the child-mind with all sorts of purely fictional characters, and our children often seem so very intimate with all of them. But I don't see why we couldn't speak about the Christ-Child more than we do about the unrealities of fairy tales and nursery rhymes.

Then too, I think a big cultural improvement should be shown in Christmas cards. I think all of us might help towards the needed correction in that respect. A Christian Christmas card should have something about the Christ Child in it. Christmas is Christ's Feast, and I don't think there should be doorknockers and landscapes and such things on the card. So if as Catholics we went to the shops and demanded Christian religious cards, they would meet our demands. We should refuse to buy all other kinds.

Finally, I would like to ask if we might not in this conference form a resolution or have some resolutions drawn up, by a committee, which would tactfully embody our desire for a clear-cut national liturgical program, and

send this to our hierarchy in the form of a respectful appeal. Personally I cannot see why we are holding back or what we are waiting for, when none other than the Pope himself has spoken; in fact several of the Popes have told us to go ahead in this liturgical movement. What have we done with what the Popes recommended to us? We have had a lot of pamphlets published and discussion after discussion, but it didn't get very much further, nationally speaking. There is much scattered interest and activity, but it is not coordinated. It all makes me think of how a church window would look, composed of little colored pieces of glass, and the light diffused through each piece with an individual color, but having no order or plan. It would be, no matter how lovely each piece was, just a meaningless mass of material, but never a rose window.

Could we not then formulate a unified appeal to our bishops to organize what might be called a National Council to take care of these many liturgical problems? Someone has corrected me, saying that we already have a national liturgical conference operating through an executive secretary, and I quite understand that, but I think with all of the thousands of people who are interested it would be quite an overwhelming burden for one person or office to try to answer all the questions. Perhaps, if we could have a National Council on the separate aspects of liturgy, such as Art, and a National Council on Architecture, it would suffice for present needs.

I don't think our bishops are blind to the facts, and I am thinking particularly now of Father Ellard's recent book, "The Liturgy and the American Hierarchy," which shows conclusively that a great number of them are in favor of the liturgical movement. I have also thought in that connection, how a long time ago, a Pope rose up to announce to the people that the time was at hand to save the Holy Land from the Turks, with the cry: "God wills it." Now, if people were willing at that time to drop their work to save the holy places, and the physical relics of the Body of Christ, should they be any less anxious today to save His Mystical Body?

FATHER BUSCH: The allotted time for this session has been consumed and we will have to call the session to a close, after I make a few announcements.

(*The meeting was recessed until 3:00 o'clock p.m. on the same day.*)

Afternoon Session — October 9

THE MEETING was called to order by the Reverend William Busch, who introduced the Very Reverend James H. Moynihan, honorary chairman, and the Reverend Louis J. Putz, C.S.C., active chairman. The meeting proceeded as follows:

FATHER BUSCH: The opening prayer will be said by the Very Reverend Father Moynihan, President of St. Thomas College, St. Paul.

(*Prayer*)

FATHER BUSCH: Before introducing the active chairman, I would like to make an announcement. The number registered at half past two this after-

noon was 1125. I know it is more than that by now, at least by one, because after I made that inquiry, somebody asked me if I had registered, so I did.

Our active chairman for the afternoon session today is the Rev. Louis J. Putz, C.S.C., of Notre Dame University, South Bend, Indiana.

Active Chairman: I really need to be introduced because I only came in this morning, and judging from the high calibre of this morning's program and the spirit and atmosphere that pervade this group, I have really missed a lot.

This afternoon's program is devoted particularly to the subject of leadership and Catholic action. Our Catholic educational preparation has, it seems to me, failed in giving us real Catholic leadership, and before somebody calls me a crank, I am going to hide behind the episcopal purple and quote Bishop Toolen of Mobile, Alabama, who recently stated publicly that there is nothing of which we have less. Year by year, says the Bishop, we grind out thousands of young men and women from our colleges and universities, and how few Catholic leaders we have obtained from them! We lack Catholic leadership, and without such leadership, our whole work is seriously handicapped.

Now this afternoon we have as our first speaker, the Reverend Donald Hayne, who as chaplain of the Newman Club at the University of Iowa has certainly done pioneer work in this respect; so I am happy to present him to you.

THE COLLEGE GRADUATE IN PAROCHIAL LITURGICAL LIFE

Rev. Donald Hayne

I have taken it as the thought of those who suggested this paper that the attendants at this year's Liturgical Week would be interested in at least tentative answers to the following questions:

1. What is being done in Catholic colleges to inculcate what the members of this Conference regard as sound liturgical doctrine and practice?

2. What bearing may these efforts have on the later adult parochial life of graduates who have been exposed to them?

3. What suggestions might be put forward for discussion, looking to a more satisfactory integration of liturgical doctrine and practice in college and parochial liturgical life?

One's first reaction to any more than a cursory glance at the real situation obtaining with regard to religious instruction at college level is excellently phrased in a sentence from the 1940 report of the Na-

tional Catholic Educational Association's committee on educational problems and research: "In spite of the fact that the theory of Catholic education, particularly with reference to religion, is so clear, so definite, so direct, and so simple, one must be surprised to discover that the actual situation has none of the simplicity, definiteness, clearness, or directness of the theoretical solution." *

We shall find this amply borne out with regard to liturgical doctrine and practice. We may be well advised also to keep in mind the words of Father Stephen F. McNamee, S.J., of Georgetown University: "I have written to all the English-speaking provinces of the Society of Jesus, as well as to the various colleges in the United States under the direction of other religious orders. Nearly all sense the failure to present to the college boys the whole Catholic manner of life, the Catholic ethos so to speak. But no one has the solution." †

I stress these two somewhat pessimistic observations at the beginning for the purpose of dampening expectations and cautioning you against any and all ready-made solutions, including mine.

To our first question, then: What is being done in Catholic colleges to inculcate what members of this conference regard as sound liturgical doctrine and practice? One hundred and eleven Catholic colleges in the United States responded to a questionnaire circulated by the committee of the National Catholic Educational Association to which I have referred. In their responses these institutions indicated that they were using ninety-nine different textbooks in their religion departments. Running through the list of texts, I select as presumably embodying the mind of this conference the following data:

One college uses Adam, *The Spirit of Catholicism.*
One college uses Borgman, *Libica.*
Four colleges use a daily Missal.
Twenty-one colleges use Ellard, *Christian Life and Worship.*
One college uses Kramp, *Eucharistia.*
One college uses Mersch, *Morality and the Mystical Body.*
One college uses Michel, *The Christian in the World.*
One college uses Michel, *The Liturgy of the Church.*
Two colleges use Michel, *Our Life in Christ.*
One college uses Parsch, *The Liturgy of the Mass.*
Two colleges use Sheed, *A Map of Life.* ‡

Eleven of the ninety-nine texts currently used, therefore, either are professedly concerned with liturgy or may be said to have (in quotes) a "liturgical" bias. Of the three hundred and ninety-eight presumably distinct courses represented by this list of texts, thirty-six may be similarly described.

Making allowance for liturgical emphasis which may be introduced by individual teachers in more general courses in religion, it

* *National Catholic Educational Association Bulletin*, Vol. XXXVII, No. 1, p. 123.
† *Ibid.*, p. 124.
‡ *Ibid.*, pp. 133–135.

would seem reasonable to me to estimate that liturgy (in the broadest sense of the term) takes up perhaps roughly from ten to fifteen per cent of the content of religion courses in Catholic colleges in the United States. As it is obvious that this is a larger figure than a similar survey would have shown twenty years ago, so it may be assumed that the trend is definitely towards greater emphasis on the liturgy in collegiate religious instruction. Here, however, it is well to keep soberly in mind that we have no evidence for concluding that instruction in the liturgy, as represented by these figures and the trend which they indicate, is in fact any more effective than any other type of formal religious instruction.

Regarding liturgical practice, as distinguished from liturgical doctrine, a survey of the catalogues of seventy-six Catholic colleges in the United States proved definitely disappointing. Only nine of the catalogues mentioned anything in their sections on student religious life which would indicate a conscious participation in the liturgical movement. To be sure, the silence of the other sixty-seven can by no means be taken as a sign of total absence of conscious liturgical life on those campuses, but surely a significant contrast may be drawn between those institutions which deem the liturgical life important enough for explicit mention in the catalogue and those which do not.

I submit as a tentative conclusion here that only a small minority of our colleges have as yet embraced the ideals of the liturgical movement as a matter of settled institutional policy, although undoubtedly there are individuals and groups in the other colleges striving valiantly for those ideals. If I do not specify any of the latter, it is only because it would be invidious to single out the instances which happen to be known to me, passing over in ignorant silence others equally worthy.

I shall, however, quote for the record and for the sake of example from the catalogues of some of the colleges which have officially and publicly embraced the liturgical movement. Mount Mary, Milwaukee, encourages "congregational singing and the *Missa Recitata*" and gives in its religion department a unique course which it describes as "Practical Religion," aiming to provide "informational backgrounds and skills for personal participation in the liturgical life of the Church, to increase personal devotion and Catholic Action."

At Mount St. Clare, Clinton, Iowa, "every Catholic college student must be provided with a copy of the Bible and a Daily Missal."

Marygrove, Detroit, believes that "frequent participation in the Holy Sacrifice of the Mass" brings the student "to a realization of the significance, the privilege, and the responsibility of membership in the Mystical Body."

At Manhattanville, New York, "daily Mass, religious instruction, individual guidance, and participation in the liturgical life of the Church are normal factors" in the student's training.

At St. Mary of the Woods, Indiana, "participation in the religious functions of the Church through the medium of daily Mass, of the Sacraments, and of the singing of the plain chant, tends to foster the spiritual inclinations of the students."

The catalogue of Briar Cliff, Sioux City, Iowa, heads its section on "Religious Interests" with this declaration: "Genuine appreciation of the value of the Holy Sacrifice of the Mass is essential to Catholic living." Briar Cliff also thinks the weekly Dialogue Mass participated in by "the faculty and the entire student body" worthy of special mention.

At Mundelein, Chicago, one unit of the Sodality of our Lady is said to be "actively interested in the Liturgical Movement."

Since we are meeting in Minnesota, it is pleasing to be able to quote at some length from the statements of two Minnesota colleges, which reveal not only a strong grasp of liturgical ideals, but an accompanying and, I think, very valuable stress on religious realism and religious freedom.

First, from St. John's, Collegeville: "The students of St. John's in particular should go forth as apostles of the liturgical movement. . . . In accordance with the Benedictine religious tradition, the religious life of the students on the campus does not consist of any regimented series of exercises. A general ideal is rather held up to them based on intelligent and active participation in the liturgical worship of the Church, and the students are urged to determine as spontaneously as possible their personal pursuit of this ideal. . . . Liturgical piety is fostered in the students by the use of the Missal at the daily dialogue Mass and by the singing of the Gregorian Chant at the Sunday High Mass. Compline services are also sung by the students on Sunday evening."

And this fine statement from the College of St. Thomas here in St. Paul: "By means of the *Leaflet Missal*, students participate intelligently in the action of the Mass. . . .

"Religious clubs and affiliations are kept at a minimum. To have students live truly Catholic lives without such media is the aim of the spiritual directors. Catholic living in the light of the sacramental grace is the first objective. Activities that result from this are encouraged, but no effort is made to supplement or compensate for the interior life that springs from genuine conviction by a display of pageantry or exhibitions of multiple activities.

"The ideal of forming Christ in the student's personal life is the ideal ever held forth for his acceptance. He is directed into close conformity with the Divine Liturgy and only when this has been achieved is it hoped that other religious activities will follow."

To be sure, a realistic approach requires us to keep in mind that catalogue statements of faculty attitudes are one thing, student appreciation another. I shall be glad if any representatives of the col-

leges I have mentioned are in the audience and can add more direct evidence to what I have presented, and still more glad if representatives of other institutions which I have not mentioned can fill out the admittedly partial picture which I have drawn for you.

Without taking over Miss Le Tourneau's function as discussion leader, however, I should like to stress my own conviction that in American Catholic colleges the liturgical movement has a great *future:* its present status is not cheering, from what I take to be the point of view of this conference.

The second question which was proposed at the beginning of this paper was: What bearing may the efforts which are now being made, or which may in future be made to inculcate liturgical doctrine and practice in our colleges, have on the later adult parochial life of graduates who have been exposed to them? Here we pass from the realm of fact to the delightful, treacherous terrain of opinion. I devoutly trust that you will not take my *opinions* any more seriously than I do; but they may be handy pegs upon which to hang the discussion.

Let us rule out at once the unknown number of graduates who will remain quite impervious to these efforts to inculcate liturgical doctrine and practice: the efforts will have no bearing on their lives. Let us rather take our place with those graduates, the number of which is equally unknown, with whom the efforts of their preceptors will have been effective during their college days. They leave college, let us assume, filled with high ideals about the supernatural life, the Mystical Body, the priesthood of the laity, corporate worship, *et cetera.* Some of them, number unknown, will slough off these ideals more or less rapidly, simply by reason of their contact with a workaday world in which these ideals are thought to be unreal and the holders of them starry-eyed. Others, number again unknown, will retain them. Only of this last named group can it be said that the efforts were really effective.

Some of them will go to live in parishes where the priests are equally consciously committed to the same ideals, what this conference would presumably call "living parishes." Such parishioners will be a joy and a crown to such pastors; and the graduates themselves will find the type of spiritual life which they began to lead at college progressing and expanding under such pastoral guidance. With their liturgical ideals constantly renewed from the pulpit and exemplified in the parochial activities of all kinds, they should experience little difficulty in interpreting their adult lives in terms of those ideals and adjusting them thereto. We should all rejoice if this happy adjustment were made by all the members of this group of graduates with which we are concerned. Of course it will not be so.

The number of parishes in the United States which have been deeply and effectively touched by the liturgical movement is comparatively very small. The actual problem of the majority, probably

the very great majority, of this group of graduates will be to adjust themselves to living in parishes of which they will be perhaps the only members with an effective comprehension of liturgical doctrine and practice. The adjustment will take as many forms as there are individuals. It is to be hoped that they will not try to adjust the pastor. They would not succeed. He would probably think that they are cranks; and their unrealistic attempt to "run the parish" would give him a very good ground for thinking so. Neither should they lapse into the rule of superior people, reading their Missals, the Latin column preferably, avoiding with impartial horror novenas and bingo parties. There is no satisfaction in being a superior person unless you show it; and showing it in this way would be one of the finest bits of damage our graduates could do to the liturgical movement as well as to their own souls.

What, then, in a practical and constructive way can they do? A great deal. It is a pedagogical fact that example is more powerful than preachment. They can go on unobtrusively leading the liturgical life they learned to lead at college, as best they can. Not all parishes have offertory processions or sung Compline, but they all have Mass and the Sacraments. Our successfully indoctrinated graduates will of course make the fullest use of them. Few, if any, pastors will be displeased to see them at Mass every day; and they will have more than one opportunity quietly to promote the use of the daily Missal among the other faithful few whom they will meet in the fellowship of early morning church.

When they become well acquainted and accepted in the parish, our graduates may have the chance to promote a religious discussion club among parishioners of their own age and education. Let me repeat two phrases from that sentence: "When they become well acquainted and accepted in the parish . . . among parishioners of their own age and education." They should remember the basic principle which has helped render the Confraternity of Christian Doctrine discussion clubs so conspicuously successful in many places, that the leader of a discussion group is also a learner, not a lecturer, and the other basic principle of Catholic Action, the apostolate of like by like. I believe that the religious discussion club could be a most effective means of the liturgical apostolate, if these and a few other basic principles are kept in mind.

Another point I should suggest is the remembrance of what Mr. Stuart Chase calls the tyranny of words. Our zealous graduates will be well advised to forget the word "liturgy" when they are talking to people who take it to mean rubrics, or Latin, or "Gothic," or something-that-belongs-to-the-priests, and that includes many priests as well as many laymen. A "Christian Doctrine discussion club" and a "guild for liturgical study" may be exactly the same thing in fact, but the phrase used to describe it will attract or repel,

depending upon the mind into which it falls. The lay apostle of the liturgy will find himself much in the position of the newly-ordained priest, who, if he wishes to become an effective preacher, must translate the terminology of his seminary textbook into the language of his congregation.

It is taken for granted that the graduate we have in mind will keep up his reading on liturgical lines. *Orate Fratres* would be almost a necessity, I should think, and its references and book reviews will give him other leads to literature in the field. The more isolated he is, the more he will need this reading, probably according to some more or less systematic plan. If he finds in his parish some kindred spirits or tactfully develops them among his acquaintances, so much the better.

Should it not be taken for granted too that he will be a good parishioner in every way he can? One does not want to restrict his liberty, to be sure, but again, he will help the movement and his own soul by fitting into the life of the parish as well and as much as his time and taste permit, over and above the assumed participation in essential parish activity, whether spiritual or temporal.

No matter how thoroughly our graduate may have been indoctrinated with the liturgy in college, no matter how completely convinced he is of the rightness of what he has been taught, I should urge him still to preserve that certain tentativeness of mind which is the daughter of a decent humility. It will keep him at once from hasty judgment, blundering action, and perhaps ultimate disgust. It is chastening and wholesome ever to realize that one may be wrong. It is good for us, here in this room, I think, to remind ourselves that our approach to the problems of Catholic life may be quite wrong and that all the while wisdom may be residing with those Catholics, just as intelligent and just as devoted as we, who think that this emphasis on the liturgy is so much waste motion. This need not unduly dampen our enthusiasm or the enthusiasm of our hypothetical college graduate in parish life. It will make us and him more self-critical, more deliberate, more tolerant — all good things.

Finally, to the third question: What suggestions might we put forward, looking to a more satisfactory integration of liturgical doctrine and practice in college and in parish life? It would be easy, of course, to tell the colleges on the one hand, and the theological seminaries, and the Bishops on the other, that all they have to do is to take the ideas in this paper and apply them and the problem is solved. It would not be solved, any more than I pretend to have solved it. We simply do not have a sufficient number of facts to go on. Up to now, those interested in liturgical indoctrination have been in the same position as religious teachers in general, of whom Monsignor John M. Cooper says: "Most of our decisions as to methods, content and guidance have had to be made as deductive inferences, often only as

professional 'hunches.' We have had no time to wait. We have had to act, and to act on probabilities." *

The best suggestion I can make in answer to the third question is: Get the facts. To quote Monsignor Cooper again, "The answer can come only in one way, by the sweating, painstaking, patient, long-suffering way of scientific research and scientifically controlled and tested experimentation all along the line." †

Can we not hope that one or the other of our Catholic universities would encourage a candidate for the doctorate to make, as far as the nature of the material allows, a genuinely scientific collection of facts which would shed light on the effectiveness of the methods of liturgical doctrine and practice in use in our colleges? From a purely aprioristic point of view, we can, if we choose, satisfy ourselves with praising the fairly meagre efforts which I have sketched at the beginning of this paper, but the only way to know whether even these efforts are achieving any durable result is to follow up the students exposed to them, one year after graduation, five years after, ten years after.

Let us by all means keep on with the present efforts. Let us multiply and diversify them. But let us be eager to test them and ready to abandon them straightway their ineffectiveness becomes apparent. If I may be permitted a reference to my own experience, I took nearly a year to prepare my congregation of Catholic students at a secular university for the Dialogue Mass. The third or fourth Sunday we tried it, it just died. That is the end of the Dialogue Mass as far as I am concerned, for the immediate future at least, since I meet my congregation only once a week at one Mass, and since I will not at that one ingathering of my flock make a division among them of liturgical sheep who want to make the responses and non-liturgical goats who prefer to say the beads or look at the girls. The finest idealism is no excuse for being so wedded to a technique that one blinds himself to the practical realities of the situation.

Hence, let us have first a really serious and scientific study of the actual success or failure of the transfer of learning liturgical doctrine and practice in college to later adult parochial life. Then we shall know which of our "hunches" were sound, which fallacious. Then we shall be able to spend time discussing the matter more profitably than I have done this afternoon in this paper, which I am now about to conclude, in order to allow more time for you to comment on and add to the three things that I have tried to do in it:

First, to present an at least partial picture of what is being done in some of our colleges to inculcate what this conference would regard as sound liturgical doctrine and practice;

* Cooper, John M., "What is our Next Job?" *Journal of Religious Instruction*, February, 1941, pp. 484–486. As always, with anything Monsignor Cooper writes, reading it is like taking a deep draught of fresh air after being in an unventilated room.

† *Loc. cit.*

Second, to offer the only suggestions which the present state of the evidence seems to me to justify; and

Third, perhaps to irritate some of you just a little, since irritation is one of the best stimuli of thought, that out of the thought stimulated at this Conference may come to our colleges and to our parishes more abundantly that life to which you, by coming here in such numbers, bear witness.

Active Chairman: If I may, I am going to add a personal comment about some activity of the Catholic Action students at Notre Dame, who are interested in what they call the apostolate of the liturgy. As a matter of fact, the latter has consisted so far in an effort to reinstate Communion in Holy Mass. The best method they found of reuniting this essential part to the Mass was through the use of the Missal and through the use of the Dialogue Mass. Until recently, Missals were supplied for nothing at the big church at Notre Dame. The result: nobody used them. This year we decided to let everybody buy his own Missal, and the result: they are using them. It just shows that the lay people like to do something actively towards putting Holy Communion into its proper place as part of Holy Mass.

When I asked who Miss Le Tourneau was before coming to this platform, they told me she was the one who was on her feet yesterday, so she does not need any introduction, I am sure.

Miss Nora Le Tourneau (*Washington, D. C.*): Here are a few problems, raised by the speaker, which I would like to enunciate to you for discussion if I may.

First, what is being done in some of our Catholic colleges to inculcate in our students sound liturgical doctrine and practice?

Second, what bearing has this on the later adult parochial life of graduates who have been exposed to this training?

Third, what suggestions can be offered working to a more satisfactory integration of liturgical doctrine in practice in college and in parochial life?

Referring to the second point, I am sure all of us have read the Gospel stories and the letters of Saint Paul in which we learned that some holy women always followed Christ and Saint Paul and some of the other Apostles. True, these women remained in the background, but they were always there to show their loyalty.

May these holy women be examples to our college girl graduates who are going out into our parishes, and encourage them to become acquainted with their pastors; so that the latter may know their abilities, and they in turn may learn his needs. Thus can a fruitful mutual understanding be established, especially with regard to liturgical leadership among the laity.

In reference to the picture that Father has painted of colleges and what they are doing today, I have only one comment to make, and that is, he has omitted any description of my own alma mater, the College of St. Benedict, where I know a vigorous liturgical life is being lived.

I also refer back to a statement which was made on Tuesday just before the discussion closed, that there would be a short report given of the

"Liturgical Day" at St. Benedict College which was held, I think, last Friday.

Finally, may I say that during these twenty minutes of discussion we would like to hear from the laity, particularly from representatives of the various colleges, those that were mentioned in Father Hayne's paper, both those who have come from afar, and those who live here in the radius of the Twin Cities. Also we would like to hear the reactions of the pastors who have had to cope with college graduates.

Miss Lois Mallory (*College of St. Benedict*): I don't want to wait until the report is given of our "Liturgical Day" at St. Benedict's because every day of our college life is so permeated with the Liturgy, from the daily *Missa Recitata* in the morning, until we say Compline when the bell rings for lights out each evening.

Last year our student council initiated the daily recitation of Compline by all the students, and now we would no more think of going to sleep without Compline than without brushing our teeth.

Maybe we take too much for granted. My home is in Washington, D. C., and last spring when my friend and I went home to daily Mass, we found a group of about eight or ten women attending Mass, who received Holy Communion before Mass. Naturally I went during Mass, and the next day there were some who joined us. By the end of the week everyone was going to Communion during Mass. We don't want to sweep our parishes off their feet, but just be a quiet example. I think we help.

Mr. James Barry (*St. John's, Collegeville*): At the beginning of this discussion on Father's excellent paper, referring to the subject of the Catholic college graduate in the parish, I would like to advance this little idea. It is a very fundamental idea, so fundamental that it perhaps doesn't need to be mentioned here, and yet it is the cause of perhaps the greatest criticism of our college graduate from the pastors' viewpoint. When our college graduates go home to their parishes, after four years of intensive training in Catholic life, they fail to do one of the most primary things, and that is to go to the pastor and present themselves and say: "Here I am, Father. What can I do? How can I cooperate with you?" Instead, they often seem to be thinking: "What can I do to further myself, to put myself at the front of the parish, and to develop the parish according to my ideas of the liturgical movement?" The latter could be done in one or two ways. Either the young apostle going back to his home parish would say to himself, after first getting the lay of the land: "They need a study club here on liturgy," then proceed to form one all by himself; or he might decide: "They need a League of the Divine Office established here."

So he goes about to collect several young people in the parish, and they do so very well after a time that one Sunday the pastor walks into the church and finds the group saying afternoon Vespers. I leave it to your imagination what happens to the young Catholic college graduate in such circumstances.

On the other hand, this is actually a case from one of our young graduates in a midwestern college. She went back to a parish saying to herself: "Well, here I am. Certainly Father knows I am here, so I will wait for him to come and ask me to take over one of his study clubs."

Her first letter from an organization in the parish was a letter from the women asking her to come to peel potatoes. She decided that she wasn't appreciated. She wasn't going to do any Catholic Action.

So I make a plea for cooperation. I would like to present this question to you: Don't you think it would be better if we went back and said: "Father, here I am. What can I do to make this a living parish, and how can I help you? What are your ideas?" We won't get anywhere if we don't.

PHIL DE MARAIS (*College of St. Thomas*): My good friend, Jim Barry, has presented a plea for cooperation, and I would also urge the Catholic college graduates to practice prudence above all things.

First, I will illustrate with a little story of what happened in a parish in this archdiocese. A very zealous college graduate came back from Chicago where he had naturally been imbued with enthusiasm. He had been a strong worker for Father Carrabine and the *Cisca* organization in that city. The first time I met him was at a Young People's meeting. At the very first meeting he got up and urged very strongly that the Young People's Club should assemble every Sunday evening in church to recite Compline. Ninety per cent of the people had never heard of the thing before, so naturally he was quite discouraged on that point. He went on for six weeks in that way, urging this and urging that. But he received no encouragement, with the result that since then he has not been doing anything in the parish, and you never hear of him any more. This I think is an example of a college graduate who is not prudent.

We have in our parish thirty five students from the College of St. Thomas and about fifteen from the College of St. Catherine. I think these students unconsciously are doing much to promote liturgical life in the parish in the following ways, which I would also recommend to other graduates or college students.

In the first place, they are using the Missal constantly whenever they go to Mass. They are always seen going to Mass with their Missal. Many of the boys of the parish serve Solemn High Mass every Sunday. All the servers here are Catholic college students or Catholic college graduates, not seven-year-olds who do not know what they are doing.

A large majority of our Catholic college graduates attend Mass daily. We get up early, every morning for the 7 o'clock Mass, and this certainly is a good example for the parish.

Then last, but certainly not least, they attend the parish novena, every Tuesday, to Our Lady of Perpetual Help. This is the most public devotion in our parish. However non-liturgical or liturgical it may be, they do attend. When examination time comes around, their petitions are read from the altar. You will hear a hundred for "success in studies." (Those will not be read at the state university. We don't know what *they* are doing — yet!)

Another thing that I want to bring out relates to something which the Sister President of Marygrove College told a group of us yesterday, and I wish she would enlarge upon it if she wants to. Our Catholic colleges, she maintains, should impress upon their students the necessity of being diocesan- and parish-conscious. She says they do that at Marygrove, and I know they do. They do it at my college because it is a diocesan college. But I do not doubt that there may be some colleges not run under diocesan sponsorship where sometimes they may forget the diocese and the parish.

The students are away for four years and when they return home they have forgotten what a parish is and what it is like.

So I would urge prudence and let the Catholic college graduate be diocesan- and parish-conscious.

I wonder if Father Carrabine could be asked to come up. He really is closely connected with the Chicago student organisation.

Rev. Martin Carrabine, S.J. (*Chicago*): I don't think I could add a great deal to what has been said. I have been trying to figure out who that Catholic college man that Phil talked about is. The only comfort to my troubled soul is from Monsignor Hellriegel who tapped me on my shoulder and told me: "How terribly uninformed people are who don't know what Compline is." I have to admit that the *average* college student in Chicago would be quite as uninformed as that.

If I started talking about this, I would be here for ten minutes, so all I shall say now is this: for seven years now we have built up all *Cisca* groups of students on the Holy Sacrifice of the Mass and liturgical living, and we have found that the students get to look for that and to love it a great deal. Probably the youth referred to by the previous speaker was an imprudent young man whose name I haven't the faintest notion of, who tried to go ahead and run his own parish. We are always warning them not to do that.

We divide our *Cisca* organisation into four units: the Eucharistic-Our Lady Committee, fostering spiritual growth in Christ; the Apostolic Committee, for the growth of Christ's Kingdom; the Catholic Literature Committee, to acquire and disseminate the mind of Christ; and the Catholic Social Action Committee, to "live out" our co-membership in Christ, and make our students conscious of their corporate solidarity in the Church, the Mystical Body of Christ.

All last year our discussions were based upon the concept of parish life, viewing the parish as a miniature of the Mystical Body of Christ.

I may say that our biggest help comes from the Benedictines now. Sister Cecelia, O.S.B., whose work you may have seen in the *Orate Fratres*, really should be here. She is more of the "spark plug" in this whole program in Chicago than Chicagoans know.

Then with regard to Compline, a thing like this will happen, for instance. It actually did happen after the Summer School of Catholic Action, two years ago. A young man (he is now in the Army) said one evening, returning from work with some of his friends (they all were members of our group): "We haven't said Compline." They were on the back platform of an L train going north, and they divided into two groups and said Compline on the back platform of the L. It may have been imprudence, and some of the other students didn't approve when they heard about it, but it was a kind of declaration of independence for liturgical living, and I liked it for that.

Again, another thing they have been trying to do and have been working on very steadily is to stress what they call the "complete Mass." No Mass is complete without partaking of the Eucharistic Banquet. No student feels that either he or she has heard Mass perfectly unless they have been to Holy Communion. No Mass is complete without Holy Communion. Beyond that, there isn't much that I could say.

I only wish we had some Chicago students here. Probably we will hear more about that in some later liturgical gathering where we may be able to

get more Catholic college students to attend. It is difficult, for, after all, they are impecunious; also their professors do insist on their attending class in October. It is rather difficult to get them here, and I haven't much more to say than that.

Miss Patricia Barry (*Nazareth College, Rochester, New York*): I came to this Conference to learn. Three other girls and I came, resolved to get up here and talk, if the opportunity arose. We feel we have gone a long way, liturgically speaking, at our school, and would like to tell you a few moments' worth about it. This is a sample of what we have done so far. I have been to college for three years. Ever since I have been there we have had the *Missa Recitata* every day, that is, the boarders and the day students, so there is always a large group participating.

Then, too, the religious course in the first year on liturgy is compulsory. The textbooks used are by Dom Virgil Michel, Father Ellard and Father Mersch.

Then on special occasions we have an offertory-procession at the Solemn Mass. The students of the college and all the officials march in solemn procession to the altar, carrying the hosts, the water and wine for the Offertory.

This year we are especially fortunate in having Monsignor Hellrigel, whom you all know from being here, as our retreat-master during the first week in November.

Finally, on December 6 of this coming year we are to have a press conference, the subject of which is to be "Liturgy and the Catholic Press." It is to be an all-day meeting conducted much on the same form and principle as the one which you are witnessing here today.

We are going to have papers by such prominent people as Father Ellard, Father Ehmann, and others.

So now since we have been at this Conference, we feel that we have gone at least part of the way to bringing the liturgical movement to the college at Rochester. We have been inspired and hope to continue to go the rest of the way.

Active Chairman: I just hope they haven't got 3,000 students marching up for the Offertory.

I think we are ready for a short recess.

(*Recess*)

Active Chairman: We are now to hear a report on the "Liturgical Day at St. Benedict's, given by a student-representative.

Miss Rosemary Raykowski (*St. Benedict's, St. Joseph, Minnesota*): A week ago the entire community at St. Benedict's had what we called a Liturgical Day. That is, we devoted the entire day to living and discussing the liturgy. I said the "entire community." That means about 600 students, faculty, pastors, novices, all the Sisters of the community, and, please note, the workmen and the maids. In short, everyone who lives, studies or works at St. Benedict's.

This is what we did. At 8:30 in the morning the students and the community prayed together in the chapel. After this, there was a Solemn High

Mass at which our Most Reverend Ordinary, Bishop Busch, gave an excellent sermon on the nature and place of the liturgy.

During the day a double session was held, one for the Sisters and one for the faculty. As to the Sisters' program, I know very little, but I do know that they stole a march on the Liturgical Week, because Father Paschal Botz read to them the excellent paper he gave here on the Mass, and I also know that that Abbot Alcuin of St. John's kept their afternoon discussion alive with many stimulating comments.

As to the students' conference, Father Moriarty of the Assumption Parish, in Minneapolis, gave us a splendid paper on the aims of the liturgical movement; and Father Godfrey Diekmann made us aware of that "sober inebriation" of the Holy Spirit, as he called it, which begins with Baptism, is perfected in Confirmation, and preserved through the Holy Eucharist.

Equally stimulating was the students' symposium, during which five juniors and seniors considered in what practical way they might make contributions to the liturgical life of the parish.

Here I might add for Father Hayne's benefit that the first and cardinal principle of our discussion was that we should cooperate with the pastor.

As I think of the day now there are certain things that stand out in my mind: First, Psalm 33 sung with the refrain *Gustate et Videte* during the Communion procession. Second, the spirit we had, sharing the Divine Office in variant ways with the community by chanting Sext together, reciting the Psalms in English and in a conversational tone; and by singing Compline. The inspiration in that case was indicated by the fact that the students continued discussion among themselves long after the formal discussion was over, in fact, far into the night.

Active Chairman: Perhaps one of our faults has been, in our colleges, that we have insisted too much on pure instruction and not enough on actual living and actual reacting to what we have learned. It is appropriate, therefore, that our second paper will be consecrated to Liturgy and Catholic Action. As a matter of fact, I imagine everybody here could give us a Pope Pius XI definition of Catholic Action, but probably we would get a hundred different interpretations of it.

We know, perhaps, very little about Catholic Action, mainly I think because we know very little about the lay priesthood. It is the purpose of liturgy to teach us about the lay priesthood, to indicate both the extent and limitations of lay people in the worship of the Church, and enabling them thus to take their proper place in the apostolate of the Church.

I introduce to you our next speaker, Father William Boyd, of Siena High School, Chicago.

LITURGY AND CATHOLIC ACTION

Rev. William Boyd

By this time all of us know how many misconceptions there are of the liturgical movement. Misunderstandings concerning private devotions, religious sentimentalism, the mistaken identity of the movement with far-flung extremist suggestions, the confusion of liturgy and rubric, the overemphasis of customs which are good, but not liturgical. All these are symptoms of inexactitude and sad illusion. There are just as many misunderstandings of Catholic Action. This is sad and this is strange. It's sad because such misunderstandings hurt both movements. They become subjects of ridicule, not because of what they are, God forbid, but because of what people think they are.

It is a strange symptom, because Popes and Bishops have spoken at much length of both of these movements. They come to us from an articulate Church. A volume of 600 pages is needed to record the Catholic Action utterances of the first ten years of the Pontificate of Pius XI. And yet even he made a mild but a firm suggestion and complaint that there were many misunderstandings of its essence, its method and its purpose.

Repeatedly he defined Catholic Action with a definition you have already heard: "The participation of the laity in the Apostolate of the Hierarchy." * This definition, he tells us, was given only "after due thought, deliberately, indeed one may say not without divine inspiration." †

This definition gives us something exact and precise. It tells us that not every Catholic activity, therefore, is Catholic Action. It must fit the definition. It must satisfy on these points:

First: Because Catholic Action is a participation in the Apostolate of the Hierarchy, it is itself an apostolate. It is a "sending" for the purpose of transmitting Divine Life, for establishing the Kingdom of Christ. Any apostolate connotes "Action." It does not consist of personal perfection alone. Nor does it consist of study alone. It is a mission to save my soul by means of positive action for the saving of the souls of others, and bringing a Christian spirit into society.

Second: It is a *lay* apostolate. While the clergy have a definite role in Catholic Action, this particular apostolate itself is of the laity.

Third: It is auxiliary to the Hierarchy and subordinate to the Hierarchy. To the Apostles and to their successors was entrusted the power to teach, rule and sanctify. The laity help the Hierarchy.

* E.g. Discourse of Pius XI on the tenth anniversary of the G.F.C.I., 15/7/28.
† Discourse to Young Women's Section of *Catholic Action of Italy*, March 19, 1927.

Fourth: Catholic Action, like the Church itself, like the Hierarchy, is *organized*. It is not made up of sporadic, individual, independent efforts. It is not made up of the efforts of individuals, nor the efforts of societies when they are not organized under the Hierarchy. Their actions and their activities are good and laudable and we want them. But they are not official Catholic Action; somewhat on the same order that private prayer is not liturgical. There is a coordination, unity in its activity.

Fifth: Its supreme purpose is to restore all things to Christ. This is the purpose of the Church. This is the aim of the Hierarchy. Therefore, it is the aim of Catholic Action. The laity, under the direction of the Pope and Bishops and pastors, are organized to participate in the mission of bringing Christ to the world; of bringing Him, not only to individuals, but to society — political (rightly understood), educational, economic, recreational, international, cultural, or any other kind.

The effort of an individual Catholic, for example, to bring another into or back into the Church, is not official Catholic Action, laudable though it is, and encouraged though it is.

Then, too, there are "other institutions, associations and enterprises, which, with a remarkable variety of organization, tend, some to a more intensive ascetical culture, others to practices of piety and religion, and especially to the apostolate of prayer, others again to the exercise of Christian charity in all its forms and applications." * There are "institutions and congregations which bring the young together, so as to preserve the fruits of their Catholic education." † These "can and should be regarded as its (Catholic Action's) true and providential auxiliaries." † They are "the valiant auxiliaries of Catholic Action." ‡ They "give to Catholic Action preparatory and active elements." § They "contribute efficaciously to the success of Catholic Action." §

With them, Catholic Action works "in good harmony and fraternal collaboration." || "Thus Catholic Action . . . while it will profit by the fruits that religious and economic associations can provide, will not fail to bring them its own aid and fostering, maintaining a mutual good will and heartfelt understanding and promoting mutual cooperation among all, with that immense advantage for the Church and human society that you can easily imagine." ¶ "However," says Pius XI, "we do not mean to say that formally, literally and properly they constitute what we might call official Catholic

* Letter of the Cardinal Secretary of State to the President General of *Italian Catholic Action*, 30/3/30.
† *Idem.*
‡ Letter of Pius XI to the Argentine Hierarchy.
§ *Idem.*
|| Letter of Pius XI to the Columbian Hierarchy, *Croix de Paris*, 20/6/34.
¶ Letter of Pius XI to Cardinal Bertram, 13/11/28.

Action. All we mean is that these forms of good can and must help the central enterprise of Catholic Action." *

This fifth point suggests another which has merited the insistence of Pius XI, the important concept of Specialization. The field of the layman's apostolate is his own "world." It is his own environment. He is to restore Christ to the "world" in which he moves and thinks and talks. He is to Christianize as he lives and works and plays and studies. His is an apostolate of "like by like," insisted upon by the Popes, because if Christianity is to be brought into the factories all over the world, it is going to be brought there by Catholic workmen. If Christianity is to be brought into the hospitals, courts, banks, colleges, high schools, grammar schools, offices, it will be brought there through the Catholic doctor, lawyer, banker, student, and stenographer. "Undoubtedly," says Pius XI, "the first and immediate apostles of the workingmen must themselves be workingmen, and the first and immediate apostle of the employers must themselves be employers." †

The Bishop, the priests and the sisters cannot get into the factories, cannot even get into their own schoolrooms, cannot even get into the banks or the courthouses or the offices. That is brought there by the Catholic layman.

The Pope explains this further: "An activity that is particular, qualified, specialized — presenting the closest analogy to the method in use for missionaries: native priests for native peoples. Each situation will then have its corresponding apostle: the apostle of the workers will be workers; the apostle of the farmers will be farmers; the apostle of the seamen will be seamen; the apostle of the students will be students." ‡

And again: "As regards the missions: native clergy for the native peoples. For the different milieux and in the different milieux: apostles from these milieux. This is the method which must be followed. These apostles will be understood in the milieux to which they address themselves, if they themselves have come from these milieux, and there you have the vital point of all Catholic Action." §

"This specialization must, of its very nature, reach into age and sex as well as vocation." ||

Notice how such a specialization is a natural procedure. The only ones who can understand a given age and vocation and sex are those of the same vocation, age and sex. The only ones who know where paganism is in that environment are those that are in that environment. The only ones that know the methods by which Christianity

* Discourse of Pius XI to the *Marial Congregations*, 30/3/30.
† *Quadragesimo Anno.*
‡ Discourse of Pius XI to the Pilgrimage of the A.C.S.F., *Croix de Paris*, 1/5/34.
§ Discourse of Pius XI to International Union of Catholic Women Leagues, *Croix de Paris*, 13/4/34.
|| Cf. Letter of Pius XI to Cardinal Bertram, Archbishop of Breslau, November 13, 1928.

can be brought to that environment are those of the same age, vocation and sex.

In what way is there a blood connection between the liturgy and this Catholic Action?

We must show how the liturgy:

(1) Fosters both personal perfection and the apostolate;

(2) How it moves the layman to Action;

(3) How it moves the layman to an organized action;

(4) How it moves the layman to an organized, official Action, that is, subordinate to the Hierarchy;

(5) How it moves the layman to "restore all things to Christ";

(6) How it centers his organized, official action on his own environment.

It will not be possible to hitch each of these points to separate phases of the liturgy. Obviously our part of the Mass, for example, might affect all six points. But the general result should be these six effects. Perhaps it will be more clear if I describe their relationship as manifested in the Americanized version of the J.O.C., which Pius XI called "an authentic form of Catholic Action adapted to the present times." *

The *cell-technique* has been devised especially for training leaders in the various milieux and for attaining personal perfection through the active apostolate.† The cell is made up of a small group, preferably six or eight. They are of the same environment, age and sex, let us say boy workers. They could be college girl students, college boy students, doctors, grammar school boy students, and so forth. This little group has a chaplain who assists the members. It meets once a week. The meeting is the only time, strictly speaking, when they are not "Acting." They meet to plan personal formation and apostolic activity during the week. The chaplain helps the leader prepare the material before the cell meeting.

In Chicago the meeting has five minimum parts: Prayer, check-up, inquiry, liturgy and prayer.

(1) The boys pray together. They take a passage of the New Testament and discuss it. Sometimes they follow straight through one of the Gospels, or under the direction of the chaplain they pick out various parts. They sit at a table, try to put in their own words what the Gospel tells them, apply it to themselves, and especially to their own environment.

(2) Then they have what is called a check-up. A check-up means that the members of the group report on the action they decided on the week before, and sometimes on the acts of service done during the week.

* Letter of Pius XI to Cardinal Archbishop of Malines, August 19, 1935, on the occasion of the Jocist Congress at Brussels.

† On the necessity of training leaders, cf. Letters of Pius XI to the Patriarch of Lisbon, November 10, 1933; and to the Brazilian Hierarchy, October 27, 1935.

(3) The most important part of the meeting — they have what is known as an inquiry. An inquiry is a planned and organized attack on some specific piece of paganism in their own environment. It might be bad language, it might be a question of friendship for one another. They plan an attack for the week or for longer than the week. It usually takes much longer. This section of the meeting has three distinct parts. They OBSERVE, they JUDGE, and they ACT.

They OBSERVE, that is, they discuss the situation with regard to this particular subject. They find out the condition as it is. First, they want to know what the paganism is. How far does it go with regard to this particular question in my factory? Remember all the time the same could be said about an office or anything, but these are working boys. Then the leader sums up what their conclusions are.

Next they find out what it ought to be, they JUDGE. What is the Christian answer to that? Here they find out the doctrine, they find out what the boys should be doing with regard to that particular thing.

Finally, and most important, they ACT. They have seen what is wrong, they see what it should be. Now the answer comes that has been going on all during this week. What are we going to do about it? They decide to do something definite about it, not just a general, hazy thing, but they decide: "This is what we will do during the week."

It may be a very small thing. They may simply have to get in the good graces of the rest of the workers of that one little factory, but they have some definite act. That is what is checked up on when they come back the next week. In other words, this is Catholic Action. They ACT.

(4) They discuss some phase of the liturgy. It is in this we are interested, although we shall see that the liturgy affects the whole cell meeting, the action on the environment, the personal formation which goes along simultaneously with the apostolate itself.

(5) They end with prayer.

First of all, the personal formation, so essential to the Apostle, which comes through the study of and participation in the liturgy: "Only when we shall have formed Jesus Christ within us, shall we be able to give Him back to the family and to Society." *

Nobody gives what he has not. The Actionist must acquire a religious, moral and social perfection. The Christian spirit which he would bring to his own environment comes "principally" and "indispensably" from the liturgy. The Divine Life comes from the Sacraments. The greater is his own perfection, the more capable is he of transmitting perfection to others. He learns to be more like Christ in the Mass of the Catechumens. He strives to place a more worthy self on the paten as an offering to be joined to the Sacrifice of Christ. He receives that Christ in Holy Communion. All during the Liturgi-

* *Il Fermo Proposito*, 11/6/1905.

cal Year he lives Christ. He takes Christ into his own milieux, making the Gospel live all over again, bringing into his factory, her schoolroom, his office, her school, the Days in the Desert, the Nativity, the Child in the Temple, the Well — Christ.

Yes, his personal sanctification grows with his apostolate. They are inseparable. Where else can he show Christ's justice, Christ's mercy, Christ's love, than in his own world, his parish, his home, his factory, his school?

In the Liturgical Year he is taught by the Church Herself: "For people are better instructed in the truths of faith and brought to appreciate the interior joys of religion far more effectively by the annual celebration of our sacred mysteries than by even the weightiest pronouncements of the teaching of the Church." * It comes from the liturgy. Notice how the Actionist doesn't attempt the impossible of bringing the whole teaching out all at once, which means bringing none of it out at all. He does what the Church does. He brings out so much of it each Apostolate Day or Apostolate Week.

Secondly, he learns of organization by means of the liturgy. Why shouldn't this follow as he views the great organization of the Mystical Body? The Pope, the Bishops, the pastor, the laity; Rome, the diocese, the parish. The liturgy teaches him the threefold character which incorporates man into Christ: Baptism, Confirmation, Holy Orders. He becomes proud of his collaboration with the Hierarchy. He sees the liturgy as the official method of Prayer and he participates officially in it; he sees Catholic Action as the official method of lay Action and he becomes anxious to act officially in the Apostolate.

If the very character of civilization is to be changed, he sees it must be done in an organized way. His place in that organization becomes clear. He understands how necessary is his participation. It dawns on him that he and his fellows must organize their attack on their particular world. They must know what is wrong, why it is wrong, what it should be. They must change it. He sees how this organization must expand; that under the Hierarchy, and according to parishes and dioceses and nation, groups of the same milieux must pool the driving force of "Observe, Judge, Act."

"We repeatedly urge not only that the associations which are formed should act in perfect harmony, but that they should be suitably conjoined to form one body; that is, that there be parish associations and diocesan associations, with a directing national council, all congruously united and linked together. As are the ranks of a victorious army, so are the members of one body. What is desired is an integration of forces, not scattered efforts; an ordered conspiring toward the common good, not a fortuitous concurrence of endeavor. . . ." †

* Encyclical of Pius XI — *Christ the King.*

† Letter of Pius XI to Cardinal Cintra and the Brazilian Hierarchy, October 27, 1935.

This precise organization, Pope, Bishop, Pastor, layman, teaches him something else, vitally important, a docility to authority. He imbibes a loyalty to the Hierarchy and to his pastor. The Church Acting unfolds before him. He finds out that mere ability and enthusiasm are not enough. He must be prudent. He must think with the Church if he is to act with it, because if the catcher's right foot goes north when the catcher himself wants to go south, no matter how worthy are the motives of that foot, it is not participating in the catcher's apostolate of the ball game.

Thirdly, and above all, the liturgy makes him "Mystical Body conscious." Only then is he stirred to ACTION. Until he realizes the doctrine of the Mystical Body, he is on the "receiving end" of the vine. He is dormant and paralyzed. He has life without action. He receives the sap, but he doesn't bear fruit. He is a passive and useless member of the Body.

The liturgy changes all this. The liturgy is the Mystical Body at prayer. Once he learns to participate in the *prayer* of the Mystical Body, he automatically learns to *act* with the Mystical Body. If he is "a detached and silent spectator" at Mass, he will be detached and silent in the apostolate of his environment. When our laity learn how to pray with the Church, they act with the Church. The Actionist learns of his rebirth at Baptism, of the Divine Life that comes to him, of his responsibility to others at Confirmation.*

No boy, no girl, no man or woman can be smug and spiritually defunct, lifeless and inanimate in the apostolate once he has learned to act in the pew. He sees the Body with Christ as Head. He sees the same Life pouring through all these other members. He is alive, and life means movement. So he must act — with the Hierarchy, with the Church. He is alive at Mass — at least actively offering himself at the Offertory, if circumstances are such that he cannot participate further.

Catholic Action is not an invitation marked R.S.V.P. It is an essential part of his incorporation in Christ, of his lay-priesthood in Confirmation. Nobody joins the Communist Party, for example, simply to sit back and watch the others spread Communism. So, also, no one is incorporated into the vine without wanting to make the vine grow and make it healthy.

The liturgy teaches him his "corporativeness" in the Mystical Body. The Christian becomes self-centered, isolated without a realization of the Mystical Body. It is precisely this individualism which prompts much of the evil the apostolate would change. The Actionist must recognize that he enters a family at Baptism — a family of a parish, diocese, Church — all with the same Divine Life; that he matures and becomes social at Confirmation. He cannot be a member of the Body, looking out just for himself, any more than an eye

* Cf. Letter of Pius XI to Patriarch of Lisbon, November 10, 1933.

would refuse to live the organic life of the human body. The liturgy drives home the important concept. As Father Wesseling says, "It produces a drastic change of mentality." * He finds he is a co-offerer; a co-victim. The "solidarity of interests and reciprocal communication of life" dawns upon him as he responds, offers with Christ and all the members. It becomes clearer as he realizes the social aspect of Holy Communion. Small wonder Pius XI told pilgrims they needed "Prayer in the first place . . . Prayer, individual, domestic, public, and social, particularly social." †

Corporate worship brings a realization of the organism of the Church, the diocese, the parish, even of the milieux. The worker offers himself on the paten, his labor, his sweat, his fatigue. What else can he offer? That's what he is. That's his life. What else can a student offer but his or her work in the school, the discipline of the school — that's what he or she is. His work and her work takes on a new dignity, something worth while to be offered, for no matter how lowly is his work, it is not the work of a thing. It is the work of a person. It is not just the work of a person, it is the work of a person who has Divine Life within him. "He made me a Son of God, born not of the flesh, not of the will of man, but of God." And yet he realizes that not all of that environment is on that paten, that not even all of his particular section of that environment is there. The working man realizes that not all working men are there, that not all the work is undertaken and performed according to Catholic principles. The employer realizes that not all employers are there, that not all economic life is performed according to Catholic principles. He wants to put it there, for it is included in the "all things" to be restored to Christ. In his milieux there are sick members of the Body which must be healed. There are dying members whose Life must be augmented. There are potential members who must be given Life if the Body of Jesus Christ is to grow to its full stature. If society, the imitator of the Mystical Body, is to be Christian, his milieux must be Christianized. He, in an organized way, must be Christ in that gas station, in that mine, in that steel mill, in that bank, office and schoolroom. He is Christ in that factory. He is responsible. He must go about doing good.

In the Seminary at Mundelein there is a beautiful painting in the dining room. Many of the priests who came to the liturgical school last summer commented upon its meaning. It is called "Jesus of Nazareth is Passing By." You do not see Christ. You simply see the people along the road looking at Him, some of them kneeling. That is what the Catholic Actionist is in his environment. In that factory he is Christ passing by. When he passes by anybody, that person is either Christ or is a potential member of Christ. That's not just a beautiful thought, my dear friends. That happens to be fact and document.

* Dom Theodore Wesseling in *Liturgy and Life*, Longmans, 1938.
† Pius XI to Employers' and Workers' Delegations, 1931.

So the Actionist offers the sacrifices necessary, and the apostolate demands many sacrifices. He offers the patience necessary for the slow work, and it is very slow work. Oh, you are all enthused now in the Liturgical Week, but when you get in the apostolate where there is no spiritual confetti, or where there is nobody to applaud, where you find very few that are as conscious as you are of the Mystical Body, you will know how slow the apostolate is.

All this the Actionist wants to do, as he prays with the Church.

No, it is no coincidence that the Church launches together the liturgical Movement and Catholic Action. As Cardinal Pizzardo tells us: "The Liturgy and Catholic Action are thus respectively the Mystical Body at prayer and sacrifice and the Mystical Body in action upon the world. Each of these functions requires the other. True Christian formation by the corporate sacrifice and prayer of the Liturgy is the fundamental basis of Catholic Action." *

We cannot separate the *Ora*, the praying, from the *Labora*, the work. "Without intelligent, vigorous liturgical action," says Archbishop Stritch, "there can be no real Catholic Action." †

The Catholic Actionist finds a basis for his organized action in the liturgy. He finds his inspiration in the Mass, which he carries out into his environment. His Mass never ends. The *Ite Missa Est* tells him to go out into his own environment, his factory, school and office; to sing an Introit as he goes, not physically but in his heart; to sing for mercy with his *Kyrie;* to collect things for the prayer of adoration of God, and not of man and things; to bring the Epistle and Gospel to his milieux; to make a corporate "I believe"; to overflow that paten with the individuals of his environment and the environment itself; to join with Christ's Passion and Death; to receive back — God. He is offering as he works in the Apostolate. And Christ is with him in his milieux just as Christ is with him in the offering of the Mass.

No, you who are Christed, we are not devotees of the liturgy if we look on the liturgical movement as something accidental, affecting accidentalists, something concerned with *Missa Recitata* as *Missa Recitata*, or chant as chant. The liturgical movement is something essential. It is a corporate thing. It is an act of adoration with the whole Mystical Body, an offering of self with all those other selves, and with Christ, a receiving of Christ with all the others who receive Him. We cannot offer ourselves with others simply by doing so at Mass. We have to do it outside, in that world of ours. We have to live it. If we live it outside, we will want the rest of that world to be there with us. We will want to bring in that world in an organized way and under the Hierarchy. It is all one whole. You cannot participate in the liturgy without participating in the Apostolate of the Hierarchy.

* Quoted from *Restoring All Things*, J. Fitzsimons, P. McGuire, p. 223.
† Foreword to *National Liturgical Week*, 1940.

You cannot participate in the Apostolate of the Hierarchy without participating in the liturgy of the Hierarchy. The member must kneel with the Body and act with the Body.

You who are Christed must suffer with Him, die with Him, offer with Him, teach with Him, win the world, your little world, not the whole world, with Him. You must do what He did and does, according to your degree of participation in Him.

By all means, when you go back to the four corners of the United States, pray the Mass. By all means, when you go back to the four corners of the United States, *live the Mass!*

ACTIVE CHAIRMAN: I think Father Boyd has dynamite. If I am allowed to corroborate a bit his testimony of the effectiveness of the method, allow me to tell you that the first time that I was brought in contact with the Jocist Movement it was at the Catholic University of Paris, and every Tuesday we heard young fellows from the factories, with their hands still greasy, come to the University speaking to 130 priests there, trying to interest them in Catholic Action.

The discussion leader today is Father Gregory O'Brien, O.S.M., of Chicago, Illinois.

FATHER O'BRIEN: I think Father Boyd's fine exposé of Catholic Action and its relation to the liturgy needs no further clarification on my part.

I simply would like to make this one remark. He insisted that, properly speaking, the apostolate of the laity is Catholic Action. Up until now you have had a great deal of "action," words and suggestions on the part of the clergy. Last night, however, we opened up and finally gave the laity a chance. This morning it grew, with some very brilliant speeches from the floor. Let's give this afternoon's discussion a good start without any further message on my part.

DR. VON HILDEBRAND: We should always remember that there are two movements within the life of Holy Church, the one coming from the center to the periphery, the other from the periphery to the center. The latter has the character of authority, proceeding from the Holy Father through the Bishops and clergy to the laity. The former proceeds in the opposite direction, and is typified by such spontaneous movements as the great religious revival set in motion by Saint Francis of Assisi or Saint Catherine of Siena. These came spontaneously. The Holy Spirit inspired them. And it was not even easy for Saint Francis to obtain authoritative confirmation for his activity. I mention this because of my belief that, while duly stressing the necessity of authority, we must at the same time clearly recognize that mysterious spontaneous principle of life that is ever at work within the Church. The great religious wave which proceeded from the holy Curé d'Ars was by no means inspired by his Bishop. The latter merely confirmed it. Mother Church is not an army, exclusively concerned with carrying out the orders of its commanding general the Holy Father. The various religious

orders, for instance, were not invented by a Pope elaborating a program, but were founded spontaneously by inspired saints and later on confirmed and sanctioned by the highest ecclesiastical authority.

We who live in a period of universal mechanization must be especially on our guard against the consequent danger of unduly *prescribing* religious activity. Adequate room must be preserved today as in the past, for spontaneous life within the Church. Perhaps this is why Pope Pius XI said once, to a priest who had come to ask about certain groups of Catholic Action in his parish: "Such individual persons, really living the complete Christian life, are our most important need today." This is the apostolate of *being*, which remains still the most important thing, more important than any *action* in the Church however good. Every word, every motion, even the very silence of such a person, whether in his home, his office, or in society, is part of a true apostolate that emanates from Christ. We shall be able to produce beneficial effects in the Vine of Christ only in proportion to the degree of our individual transformation into Christ. Great religious personalities who truly radiate the spirit of Christ are, therefore, far more important than mere organizations; so it has seemed necessary to me, adding to all that has been said here about Catholic Action, to emphasize the primacy of that inner stream of life within the Church, mysterious, spontaneous, radiating from such inspired individuals.

Father Boyd: I am afraid I disagree with Dr. Von Hildebrand. What he says is very true, and the Pope insists upon it: that personal perfection is necessary for any kind of Catholic Action. But he is likewise insistent, not just with one quotation, but with volumes and pages, about the *organization* of Catholic Action; and while Dr. Von Hildebrand fears that we might emphasize organization at the expense of individual perfection, I am afraid that we might overemphasize personal perfection at the expense of the organization, which the Pope almost cried for.

Organization is vitally essential for the same reason that the Church was essential. It was our Lord Who founded a Church, not just leaving His doctrine to be passed on to the world without an organization, without a hierarchy, without pastors. For the same reason organization is necessary, so I agree with Dr. Von Hildebrand that spontaneous spiritual growth among the lay people is a very vital part of Catholic Action, but I do not want all these volumes of the Pope to be wasted. He insists upon organization under the Bishop in the parish according to the various environments of the Catholic Action.

Mr. James Hayden (*St. John's Seminary, Collegeville*): What I have to say has no direct bearing on this last paper, but I think I had better say it now or forever hold my peace. I have been waiting for a while to say it. About three speakers have beat me to the platform.

If any movement is to succeed, we know that we have to begin with the youth. If we want to start the *Missa Recitata* in a parish, we must teach the children first. If we are going to have congregational singing, we have to begin with the children. If we start with the youth in our parishes, why not start with the youth in our seminaries, too, if we are to have priests who will be liturgically-minded?

At St. John's Seminary where I come from, we start each day with Prime

and close with Compline. We have the *Missa Recitata*, not every morning, but on the feasts of first or second class. Also we are taught the Gregorian Chant, and now, happily, it is *secundum Solesmnes*. We have liturgical clubs, one in philosophy and one in theology. The philosophers this year are studying the Mass. The theologians have not begun to operate yet, but as soon as this Liturgical Week is over, Father Godfrey is going to be available, and will be able to discuss the liturgy of the Sacraments. Also we have another club in St. John's Seminary called the St. Augustine's Club which is for all the six years, two years of philosophy and four of theology. The topic of the club this year will be the Mystical Body.

In conclusion I think I will be a little imprudent. With all due apologies to my professors, some of whom are here, I would like to say that I have learned more these last three days than I have learned in a month from them.

Father Huelsman (*St. Louis*): In listening to this discussion, a definition came to my mind which I think will serve to make peace between Father Boyd and Dr. Von Hildebrand. It is this: Catholic Action is the action under proper church guidance of the man or woman who, through the liturgy, has become Christ-like enough for such work. That meets, I think, both sides of the question.

Incidentally, in that connection let me mention that what we do comes out of what we think. What we think comes out of what we are. "To be, that is the question." Let us not forget this: the two greatest factors in forming us are heredity and environment. Therefore, if Christ the Son of God came into this world to change men from the fallen, Adam-like creatures they are to Christ-like men and women, He certainly arranged to have these two greatest factors do that work likewise. *Gratia supponit naturam*, and He arranged for it. We have the heredity. You are brothers and sisters in Christ because you are sons and daughters of God.

Secondly, we are blessed with the ideal environment. If we are to become Christ-like, environment is the second greatest factor in doing that, and so Christ established an environment. That environment is the liturgy. Associate enough with Christ through the liturgy, and you become Christ-like. Once you are that, you will want what Christ wants, you will see as Christ sees, and therefore, out of what you are will come what you think, and out of what you think will come what you do.

Therefore, the liturgy must be the ultimate and complete source of all Catholic Action, because it is the means by which we become Christ-like, and Catholic Action is Christ-like action.

Now a little diversion. We want all of our people to share in Catholic Action. We have a wonderful instrument at hand in Catholic liturgy. But we all know perfectly well that: "Before the child can run, it has to crawl." Now, we have a wonderful instrument at hand by which we can all learn to teach Catholic Action. After all, Catholic Action is bringing God into other men's lives. We have an expression in the liturgy which in the most easy way can teach us first to crawl so that later we can run, and actually brings an ideal into the lives of others, which everyone can practice, and it builds up one's courage gradually, so he can finally say it to the other man, even a non-Catholic. That word is *God be with you.*

Look in your dictionary. That's what *good-bye* is derived from. *Good-bye*

is "God be with you" abbreviated. We could learn to use that expression as the common thing, it seems to me. Start out with using it in the family circle. Imagine of a morning, husband John leaving the house with this greeting for his wife: "Mary, God be with you"; and Mary replying: "God be with you too, John." How truly Christian! Just a simple little thing, but how it would help to bring Christ, and Catholic thinking, back into daily life! Perhaps we must start with the children in school. They could be taught to say, when leaving their teachers and the Sisters: "God be with you." And before you know it they are going to be saying it everywhere; and later on in life, in every walk of life: in the factory, the bank, and the law courts. Let's start now, here with one another. You say it to me, and that emboldens me to say it to you. It can become a mighty force of habit!

Miss Mary Jo Hosteny (*College of St. Teresa, Winona, Minnesota*): This is a very impromptu speech for me, one of the representatives here from the College of St. Teresa in nearby Winona. But I would like to tell you what our college is doing to further the training of our students in the liturgy of the Church. Perhaps you think this belongs more properly under the previous discussion of the college graduate and her participation in parochial life, but, as Father Boyd stated, Catholic Action must be brought into the hospitals by doctors and nurses, into schools by teachers and students, into the courts by lawyers. After all, what are college graduates but future doctors, nurses, teachers, students and lawyers?

At our college each Sunday at High Mass, the Proper is sung by our choir, and the Ordinary by the entire congregation. In the very near future we hope to have the entire Mass sung by the congregation. Each Sunday afternoon we have Vespers sung by the congregation and the Gregorian choir.

On the first Sunday of each month we chant the Little Office of the Blessed Virgin. A requirement before we can graduate is that we must complete the course in liturgical music under our instructor, who is here today, Mr. Edwin H. Atwood, our organist and choir master. We thus prepare our graduates to become more conscious of the Mystical Body of Christ, for their actual apostolate later, by this concrete and primary form of Catholic Action.

Father O'Brien: We are already late, so my last word to you is "God be with you!"

Evening Session — October 9

The session was called to order by the Rev. William Busch, who introduced the Rt. Rev. Alcuin Deutsch, honorary chairman. Father Busch acted as active chairman of this final meeting, in his capacity as Chairman of the Local Committee for the 1941 Liturgical Week.

(*Prayer*)

Active Chairman: We have come now to our concluding session. The addresses tonight will be in the nature of summary and conclusion. Last year, in Chicago, Father Benedict Ehmann summed up for us the topics of

the Week, and this year he introduced the same general theme which we have continued to discuss: "The Living Parish." And now that we have again discussed various particular topics under that general head, we are again to have a summary of them by our first speaker this evening.

How can anyone be expected to sum up in half an hour all the thoughts that have been presented to us in the course of this Week? However, I mean here by a summary, a return to our general subject, "The Living Parish"; and as our speaker addresses us on that subject we shall have in mind the various particular topics which we have been considering during these days; and we may recall in what measure we have advanced in our understanding of this phrase, "The Living Parish," the parish which is conscious of the fact that it is an organic part of the Mystical Body of Christ.

I present as the reviewer of our general theme Father John J. Holleran, spiritual director in the Preparatory Seminary of the Archdiocese of Milwaukee.

SUMMARY AND CONCLUSION

Rev. J. J. Holleran

Father Holleran: What I intend to say this evening may seem to be expressing the obvious, but at times of high enthusiasm and stock taking, perhaps there is nothing more important than simply stressing the obvious.

I am sure that many of us have felt a holy envy during these sessions, as we listened to the various speakers; for we must have been convinced that the day is almost here when we shall have an articulate Catholic laity. It is nothing short of marvelous to note that giant strides have been made in some localities in bringing a deeper appreciation and fuller understanding of the Church's truths to our people. Those parishes in which the people understand that the truths of the Church are not simply negative norms, but positive helps to Christian living, need no encouragement. They are well under way, for to them all of parish life centers about an altar of sacrifice at which stands a priest in the vestments of sacrifice, offering Mass with and for his people. They know that mere spectatorship at divine worship is not a part of the Catholic life. They know that to live the faith to the full, they must stand shoulder to shoulder as one, offering the gift of themselves through the hands of the ordained priest in union with Christ's Sacrifice to the Father.

But it is not of these people that we are thinking tonight. We are thinking of the many who may be here, who have recently become

interested in the liturgical revival in the United States. We are thinking of the priests and people who are going back home, not to continue something that has been splendidly begun and fruitfully carried on, but who are going back to begin something, to begin a process of education that will teach people that the dogmas of the Church need fuller unfolding in terms of life and worship to enable the Catholics of today to meet personal and social problems. These priests and people must view the accomplishments of others with something approaching a holy envy, as they go back to begin what is going to be a long, painstaking work of love.

In many of our parishes there has been a tradition in which the people of the parish attended Mass, but hardly participated in it. They received certain Sacraments at different stages in life, but they do not think of them as steps in their own growth in Christ.

There are thousands who have had to be taught what seems to us very obvious, that, since the Reformation, people have thought only of the Redemption as Christ's great act to save men from sin, and the Mass as the renewal of Christ's Sacrifice. These many have to be taught that the Redemption, while it was to save men from sin, was also to unite men to Christ through a living union of grace. These many have to be taught that the Mass, while it is Christ's Sacrifice, is also ours added to His, expressed in our offertory, and proved in daily Christian life.

There is the inflexible negative attitude that must be overcome. The unfolding of the full application of the Church's truths to life is, in many cases, a gradual and a painful adjustment. People are hungry, but they do not always know and recognize that for which they hunger. Those who are newly interested in the liturgical revival may leave here tonight with a zeal like that of Paul, but they need also to leave with a diplomacy like that of Francis de Sales. Sudden enthusiasms often label us as "faddists" or "joiners," people who always follow new things and join new movements. Zeal must be tempered by prudence, and prudence must be sustained by an intelligent enthusiasm that can stand the test of hard reality. There is need not only for a Christian idealism, but a Christian realism, for no enthusiasm is worth the name if it cannot start with small beginnings and work with almost infinite patience toward the goal.

Priests and people who are going back to parishes that have, as yet, not begun any real work in the liturgical revival, will find a parish church in which the people still attend Mass on Sunday. They will find a willing laity who are always ready to cooperate with the priests of the parish in accomplishing the work of God, but they will not find a deep understanding of the joint partnership of the priesthood of Holy Orders, and the priesthood of Baptism and Confirmation. They will be facing the tradition of spectatorship at divine worship rather than of participation in it. People's minds have been

cast into a mold of personal individual devotion. To break not only the habits of thinking, but the religious practices of a lifetime is not an easy thing. People must be trained away from intense individualism in religion to the social viewpoint, not by sudden and drastic changes, but by a slow, painstaking reinterpretation of the full dogmas of the Church.

We make a mistake if we unconsciously condemn the methods of the past, for the liturgical revival is not intended to change anything, since the truths of the Church are changeless and eternal. The liturgical revival is aimed at a fuller interpretation and a more intelligent application of the truths of the Church to daily life and worship. A casual beginning is necessary; a beginning that will not arouse the suspicion of conservative people that new and untried ideas are being foisted upon them. An intelligent integration of the past with the present, and a fuller development of the past in terms of the present will help allay suspicion.

We go back to the fundamental truth that the parish is the unit of the Mystical Body. It shows us the cell life of the Church in action. It is the miniature of the Church Universal in which we see Christ living, working and praying in His members. The parish has one chief aim: to unite men here to Christ, in preparation for the full life of eternity with Him. Around this great aim are many activities, some directly and others indirectly connected with it.

It is generally admitted that parish life today tends to become more complicated. The tendency to multiply societies sometimes causes a bewildering array of meetings and projects that not only consume a great deal of time of the priests, but of the willing laity as well. So in the beginning, the work of education and stimulation must not be considered by groups in the parish to imply another division in the parish family. The parish is a unit, and all its various activities should be integrated in the spiritual life of its members, expressed through joint worship and a shared apostolate.

The danger in the beginning is in gathering together a small group interested in the liturgy, but who are set apart in the minds of the other members of the parish as a certain number of people who are specially interested in ritual. This would place a group interested in the liturgy side by side with other societies in a manner that would indicate that liturgical life is the interest of a small and a limited group. In the mind of the Church, liturgical life touches and sublimates every phase of parish life. While the beginning may be made with a small group, it must never be a group that is consciously set aside and known, perhaps, as "liturgists." One of the earliest steps in the education of people to the liturgical ideal is to have them know that liturgy is the life of the Church, and that they, as members of the Church, are called to live that life. In fact, sometimes we may be tempted to make the task harder by thinking that everything must

be changed. For example, some say that in certain dioceses a schedule of sermons, that must be followed, prevents them from preaching the liturgy. They forget that any Sunday "schedule sermon" lends itself to liturgical interpretation, if we ourselves have the proper grasp and background. The dogmas of the Church, we repeat, are changeless, but we can take those doctrines which ordinarily are given a negative interpretation, and develop them positively and in their application to life, to show how it all centers about Christ, our Brother, Who became Man that we might become the adopted sons of God, and Who gave Himself and asks in turn that we, through corporate worship, give ourselves back to the Father with and through Him.

The preaching in our parish churches can be given a live, dynamic interpretation to everyday truths that everyone knows, bringing people almost unconsciously to an appreciation of the full life of the Church. In time, by an absorption process, people's attitudes can be changed. They do not change overnight, but over a period of time, as they see how these truths affect their lives, make life itself more interesting, make virtue itself something more to be desired, and Christ Himself the perfect Person to be loved with a love that every intelligent human being can lavish only on God. If people can be brought gradually to see that ideal, there will be a change in their attitude, so gradual that they themselves may hardly know the day they changed from the old negative viewpoint to the positive viewpoint that makes life really worth while.

The school children are the most flexible members of the parish, and if without any regimentation, they can be taught from the very dawn of intelligence to love God as their Father, and Christ as their older Brother, and if they can be taught to see grace as another life within them that time and eternity cannot take away; if they can see their saints as heroes who lived a life of sanctity as a great adventure, and if they can be taught that the very core of all this is the Altar of Sacrifice from which radiates the sacramental life of the Church, then we have a fairly certain hope that the next generation of Catholics will know the meaning of intelligent participation.

There are societies in every parish, and each of them in some way lends itself to the expansion of the liturgical ideal. If existing parish instrumentalities or societies are used, then the active members of the parish can be approached in a manner that makes them realize that interest in the liturgy is not creating a new society, but simply giving new life to the societies that exist, and to the parish at large.

The Holy Name Society of the church is one of the most important for the men. Here is a rare opportunity to reach men, through discussion groups, with a grasp of their faith that will help not only their individual lives, but their public lives as well. They will see in time that Holy Name Sunday is not simply a challenge to fill the church with

men of the parish, but a challenge to fill the church with men who are intelligently united with their Shepherd in offering this great Sacrifice, and in the apostolate of the parish as well. For all of parish life, to have any meaning at all, must center on the Altar, and radiate out from it.

The St. Vincent de Paul Society is one of the societies most precious to the Church, for here are men, many of them not even knowing fully the ideal, who are practicing the priesthood of Baptism and Confirmation in the great apostolate of the poor. Many of them have unconsciously the very instinct of faith, for in the early days the care of the poor was considered in some respects as the extension of the Mass, for the surplus gifts that were not used in the Sacrifice, were distributed to the poor. If men who are willing to give several evenings a week after a hard day's work to the service of the poor could be taught the fuller meaning of the Sacrament of Confirmation, in the sharing of the priestly work of bringing the poor closer to God, perhaps many more Catholic men of all ages would see in this society not just a group of men who are unusually unselfish, but would see in it a great challenge to all intelligent Catholics to share in this phase of the Church's Apostolate.

Many dioceses have the Home and School Association, an organization to supplement the work of the school, particularly in a financial way. A group like this is an excellent one to deal with in popularizing the ideal of the school and the home as the extension of the Sanctuary of the Lord, for these people who are willing to labor for the school's material betterment are usually people who would be susceptible to a plan that would show that their work in bringing their children in some way closer to God, was also an extension of the Sacrifice of the Mass. Then to them, too, each Mass would be an added opportunity to make a more willing and complete offertory of self, and each opportunity to serve in the parish, another chance to prove the sincerity of their offertories.

The Altar Society is usually engaged with the care of the altar. It has often been said that the zeal and love of the women of the parish for the Altar of God are not always in the best taste, but a generosity such as members of a society of this kind have, could easily be directed along correct artistic and rubrical lines. One of the first steps in training people to the proper viewpoint in liturgical life is to endeavor, step by step, to have the very church adornments in line and in harmony with the church's requirements. It is difficult to train people to a fine appreciation of what the church wishes in inner life, if a disregard for the church's rubrical requirements prevents the people's taste in church furnishings from developing in parallel lines. A church with correct, simple and beautiful adornments and furnishings is, in itself, part of the education of people, for it draws attention to the Altar of Sacrifice and the Tabernacle of Residence. It does not

distract attention away from either by other ornamentation and a fancy arrangement of candlesticks. With the idea of the Sacrifice uppermost in our minds, everything will revolve about the Table, and not about various ornaments around the sanctuary.

An organization that lends itself splendidly to the liturgical ideal is the Confraternity of the Christian Doctrine. According to the objects listed by the National Center of the Confraternity, religious education of elementary school children not attending the Catholic school is the first. Then comes religious instruction of Catholic youth of high school age not attending Catholic schools. Then follow religious discussion clubs for adult groups, and religious inquiry classes for non-Catholics. Then another object is the religious education of children by the parents in the home; and lastly, participation as a society, under the direction of the pastor, in the sacred functions of public worship. Each of these points lends itself admirably to liturgical education. In the Confraternity one of the most valued groups is the "Fishers." This group in many parishes is taken mostly from the membership in the St. Vincent de Paul Society, for these men are accustomed to visiting in homes, dealing with people, urging them to do what is right. These "Fishers" are in a special way carrying out the priesthood of Baptism and Confirmation, for they are sharing in the priestly Apostolate. The "Helpers" is another group who do whatever possible to contribute in a lesser capacity; but all together are sharing in something that is truly Christ-like, because it all tends to the intensification of Catholic parish life, and also to the winning back of those who are lukewarm, and the spread of the faith to those without the fold.

In each of these instances it can be seen that introducing the liturgical revival into a parish quietly and carefully need cause no unusual disturbance or comment. The membership of those various societies can be enlisted slowly through the parish, using every possible instrumentality, from Sunday sermons to discussion clubs, to spread the full interpretation of the church's doctrines applied in her worship.

We need have no fear of being out of line with the mind of the Church, for we heard at the beginning of this gathering, the Cardinal Secretary of State has written Monsignor Morrison, Chairman of the 1940 Liturgical Week, to tell of Pope Pius Twelfth's deep interest in and hearty approval of "this endeavor to bring American Catholics to a fuller understanding of the Liturgy of the Church, and to a more intelligent participation in it." This is the Petrine approval. This is the banner under which we march. And those who already have gone far, will go still farther. They need no further encouragement, for as the late Dom Virgil Michel of blessed memory said, "Once you have gained a man to appreciate the liturgy, you have won an apostle, and nothing will stop you." For, indeed, a true and devoted under-

standing of the Church's liturgy will bring with it a calm, sustained enthusiasm that no rebuffs will ever quench, no misunderstanding will ever divide or conquer.

So tonight we look ahead, and we look ahead mainly to those who are going back home to begin this task. Whether we are among those who have gone far and those who are just beginning, we are all going back to an Altar of Sacrifice that will be the center and the core of all we shall do. It is there, we will repeat again and again in the offering of our service. It is there that we shall find the inspiration to continue our apostolate. It is there that we shall learn to keep proper balance between the zeal of Saint Paul and the prudence of Francis de Sales; and thus day by day, in God's Providence, will grow in all our parish families, a deeper intensification of divine life, so that, in God's own good time, there shall appear even in the most unlikely places, the full flowering of Christ's manifestation among men.

ACTIVE CHAIRMAN: Our discussion leader is one who needs no introduction. I think I predicted we would hear from him again, and it gives me great pleasure to present for the second time the Right Reverend Rector of the Cathedral in Chicago, Monsignor Morrison.

MONSIGNOR MORRISON: I noticed in the discussions here that everybody had trouble with "Your Excellency" (not the person but the expression). Father Holleran spoke about a good rubricist being a good liturgist, and that opens up a big field for discussion. "Not necessarily," he said, and I agree with him; but according to the rubrics at Pontifical Mass, the assistant priest addresses the Bishop as "Most Reverend Father"; so there should be no difficulty at any gathering like this about saying, "Your Excellency," but the proper and more affectionate term would be "Most Reverend Father." The Pope himself is the Holy Father; the Archbishop here is the Father, and he has exhibited his paternalism in many ways, even to handing the speaker a cup of cold water.

What are you going to do about all this summary and conclusion? Well, we pastors are going home and submit to our Bishops, who are our leaders. We pastors are not the teaching church. We pastors, great as we are otherwise and important as we are, we are still, as a group, the same as you brothers and sisters in Christ: the learning Church. We preach in our pulpits according to the regulations of our Bishops. The Bishops alone are the teaching and governing instruments in the Church by divine law.

So, then, we pastors have taken a few black eyes here this week, although I notice there has not been as much spirit of humility here as there was at Chicago. There has been a little more of the *ideo precor* at these meetings. But we did see evidence of improved methods on the part of the Local Committee which taught us a few practical lessons, and the next time we run a convention in Chicago I promise a few improvements.

We pastors are going home then, the same as you lay people, the learning

church, to learn from our parishioners, and we are going to learn more and more.

If I may be permitted to review some of these points, somebody said: "Wasn't it wonderful to go home and talk about it and do nothing about it!" Now, please be assured, our Bishops will give us the proper leadership. Bear this in mind, and I know I am saying this on good grounds, for the Archbishop of St. Paul is a member of the Executive Council of the Bishops' Committee of the United States. And with regard to appealing to them, please remember that even the Hierarchy is not a national executive body. They do have national meetings for forming policy, they have their forum, just as we are having one. They discuss matters and try to reach some sort of uniform arrangement; but they each have supreme authority in their own dioceses. That is why you could not have a national liturgical commission, because no one Bishop can rule another Bishop in his diocese; each one is a successor of the Apostles. So we should be clear as to our purpose here. It has been explained and emphasized often. We can not create this or that national organization. We are not an executive gathering. We have met here to exchange our opinions, and our Bishops will do the same thing when they meet, and I feel confident that with the interest shown by so many zealous, hard-working priests and hard-working lay people, last year and this year, the Bishops will realize that the time now is here for them to organize liturgical action as the Holy Spirit makes them see fit to do.

Where shall we begin? Father Holleran said obviously at the beginning, but he did not say what was the beginning. We all are entitled to our opinion. My opinion is that what we should make right, when we go home, is that which is within ourselves. Let us not worry about others. I am not going to worry about what St. Patrick's Church, over at the other end of the Loop, is doing, but I will go home and try to do a little better this year, as I feel I did better last year, because I learned something about these matters last year in Chicago.

Each pastor here will do better for himself and he will keep trying, and each lay priest and each lay priestess will get more kick out of being promoted from priest to bishop, and probably forget there are monsignors in between. The monsignors, bishops and priests and lay people can begin with themselves; good being diffused in itself is bound to spread out. But if you are going to begin to preach on the street-corner and try to reform the Sister Superior, you might as well stay at St. Paul, for all the good you will accomplish. Let us begin with ourselves in a spirit of humility, in a spirit of wanting to learn more and more.

I do not know what more to say. I am the discussion leader. We will invite ten minutes' discussion from the floor. What are you going to do about it when you go home, some of you ladies that belong to these altar societies?

Incidentally, if you don't mind my saying this, that brings up a big problem and, Your Excellency, I would submit it to you. For some time we have been earnestly and intelligently endeavoring to get people to come to Communion, but as a family unit, and in many instances we succeed. And it is, I think, in conformity with true liturgical ideals. We would like to encourage parents to attend Sunday Mass with their children, with their Missals. But suddenly, sometimes, we have to disrupt this, and bring in the Holy Name Society in a body. The members march in a body from the

school and sit together, and the same goes for the ladies of the Rosary Society, and the Young Ladies' Sodality, and the Children of Mary.

It is a serious problem, and I took it up with the representative of the Dominican Fathers in charge of the Holy Name Society, and he said: "There is nothing you can do about it, because if you belong to the Holy Name Society and don't fulfill this requirement you don't gain the indulgence."

There seems thus to be a conflict between the liturgical movement and the Holy Name movement.

ARCHBISHOP MURRAY: Do you want me to answer that?

MONSIGNOR MORRISON: Yes.

ARCHBISHOP MURRAY: I am very glad that Monsignor Morrison gave me a chance to talk. I have been sitting around here for three days and nights, and I didn't have a chance to say a word. He does present a very serious problem. I can add to the difficulty by asking: what is going to happen in the case of those parishes that have designed a special Mass for the children, with instructions designed for them, also in conformity with the ideals of the liturgical movement; and then you have the children who learned to sing their Mass together, taken right out of this program, if you have the entire family attend Mass and receive Holy Communion as a unit?

There are serious difficulties involved. Of course, a great deal of the difficulty will arise in those parishes that have small-sized churches. If Monsignor Morrison has a Holy Name Society that numbers some twelve hundred, they will occupy practically every pew in his Cathedral Church. Then he necessarily will have to tell the parents that on certain Sundays all the pews are reserved at that particular Mass for the Holy Name men, and it means that the head of the family must make a readjustment on the particular Mass that they naturally would select for this family participation in the Mass and the family going to Holy Communion as a unit. I do know that in certain places, for instance in our own Cathedral Church some three or four years ago, the custom of the children's Mass was discontinued just so that the family could go together; but here almost any Mass selected by the head of the family might be attended by all together.

Unfortunately, there wasn't enough family unity in the individual homes for the parents to assume the responsibility that was theirs, in view of the readjustment that was made to have the children come to Mass with them; and the children, knowing that the supervision that had always been exercised by the Sisters over them, when they came to the children's Mass, had been eliminated, a very large proportion of the children did not come; and so you find that problem presents itself as well. In fact, I think that where the tradition has been established of the children going to a children's Mass, and their teachers assisting at that same Mass, that in many instances the children would not otherwise have gone to Mass. That was the case from my own personal experience in the Cathedral at Hartford for twenty years. I found that a great percentage of the children of the parochial school not only were away from confession but from Holy Communion from the first Friday in June to the first Friday of October, and a very great part of them were not at Mass at all because of the suspension of this particular supervision that had been customary throughout the year.

So I think that this problem means that the pastors who have designated Communion Sundays for certain societies will have to ask the parents to make an adjustment in regard to the Sunday Mass they shall select, in order that all may come to Communion in a body, and in view of the difficulty of getting the parents to exercise this responsibility, that children will still continue to go to the children's Mass except in those instances where parents are interested enough to communicate either with the pastor or the principal of the school to the effect that they are adopting a corporate Communion and, therefore, the corporate assistance at Mass of the entire family, so the discipline will still be maintained for the interest of the children that are not so fortunately situated.

Monsignor Morrison: Who has got nerve enough to come up next?

Abbot Columban Thuis: A delicate question has arisen in my mind regarding a matter of propriety. It can be stated thus: how much personal initiative may we take in a province that belongs properly to the pastors or to the Bishops? And may I offer this as a simple solution, speaking liturgically. There are two "missions" of the Holy Ghost within the Church, the one internal, the other external. The internal mission is the prompting of the individual soul by the grace of the Spirit; whereas the external is the ruling of souls by the same Spirit through the Hierarchy — the Pope and the Bishops. We may be moved to action by that internal mission, but it always belongs to the external mission, to the Hierarchy, to rule and govern. An example of this in the liturgy would be: a layman may administer Baptism when necessary, but never Confirmation, which has been reserved exclusively to the Episcopate.

Monsignor Morrison: Anybody else? How about some of you Holy Name men?

Dom John Cummiskey, O.S.B. (*Mt. Angel, Oregon*): I am speaking neither in Father Boyle's name nor for my Ordinary of the Archdiocese of Portland (which is situated between the see-cities of Seattle and San Francisco), but I really think you people should consider seriously coming to the Pacific Coast next year, to bring the blessed Christian message of this Liturgical Week to us out there, provided the "powers that be" see fit to make the arrangements. I repeat, I am saying this of my own accord, but in all seriousness; for I think it would be mutually profitable and inspiring to us all.

And having said this by way of an aside, I should like to make a brief comment upon all those deep realities that have been so ably and intelligently presented by our speakers during these days. Away with ignorance and get down to facts and find that the reality of all things is Christ — God. So, don't think that I am profoundly in levity when I approach my thought in the following seemingly ludicrous manner. Some of the most popular personages today are men who were never born — Uncle Sam, who wants peace in the world; Santa Claus, who comes bringing gifts. Then there is another non-existent hero, Charlie McCarthy, who peddles coffee. What a travesty on a so-called Christian civilization! Our answer? Well, if we turn to the Gospel of last Sunday, there is a question there, a fair question to our

world today: "What think you of Christ?" And with all reverence, let me give a turn to that question and ask ourselves: "What does Christ think of us?" We do want to raise ourselves in the estimation of God and His love. We shall be able to do that in no way more immediately than by doing it as all the Fathers have pleaded with us to do — to enter into the liturgical life of the Church. God loves us, and we need Him, but I think we can safely say this — that *He needs us*, because He wants someone to love.

MONSIGNOR MORRISON: We have two more minutes left.

FATHER BOYLE: I was told that no priest was to get up and be a hurricane, so I will just be a very gentle zephyr from the Pacific. I received a letter from San Francisco (that rural district). I am not going to tell you whom the letter is from. I am not a pastor, but I teach music throughout the Archdiocese. I am a sort of *vagus* in good standing. The letter: "We are praying for you and we have a special request for prayers sent to all the Sisters and all the student bodies throughout the Archdiocese of San Francisco, requesting the student body present — the boys and girls, the Sisters, every one to pray. I hope you were not too bashful when you read your paper, and especially in the discussion. We are going to ask Our Lady of the Rosary to do her best to grant your heart's desire.

"I telephoned to Father Casey (you remember Father attended the Conference in Chicago), but he was not at home. He had today off. I will call him in the morning and give him your message before the children are dismissed from choir rehearsal. (These are the children I teach.) The power of prayer is very great. I have every hope that what you desire will happen."

Also we received a letter from the Archbishop's office. It reads as follows: "Assuring you that we shall be very glad to assist you in your proposed 1942 Liturgical Week in the City of San Francisco, we send the compliments of His Excellency." There is only one little thing standing in the way: something which is collected at the Offertory of the Mass on Sunday. But I am sure it will be taken care of. I do not think there is any other archdiocese in the whole country that is so liturgically-minded regarding this Conference as the Archdiocese of San Francisco. So, we are going to have, with God's help, the Liturgical Conference in San Francisco next year.

MONSIGNOR MORRISON: You can tell he is a musician and not a pastor, the way he talked about that collection. Time is up, Father Busch.

FATHER BUSCH: Our speakers throughout these days have referred again and again explicitly or implicitly to our present crisis of world disorder and world war which presents so complete a contrast to the ideal of true peace, the peace of Christ, the peace of the liturgy, the *sacramentum unitatis et pacis* — the Sacrament of unity and peace. Our Holy Father, Pope Pius, has asked us to pray most earnestly during this month that God in His mercy may grant peace to this warring world, to pray in all forms of prayer, private and public, and surely in that supreme prayer in which we beg the Lamb of God to have mercy on us and to grant us peace — *Dona nobis pacem.*

The last of our formal addresses has for its topic "The Liturgy and Peace," which topic will be presented to us by His Excellency, the Most Reverend William O. Brady, Bishop of Sioux Falls.

THE LITURGY AND CHRISTIAN PEACE

Most Rev. William O. Brady, S.T.D. *Bishop of Sioux Falls*

There are gloomy portents, indeed, and we need inspiration to face them with proper Christian courage. War embraces most of the world in its bloody grip. The effects of war, we realize, will not be limited to present destruction of life and property, but will form part of a future sure to be distressing. If plans of peace are at all proposed, they are projected with a certain reserve as if the times were not yet ripe except for blood, destruction and hate. Though our own beloved country is not yet officially involved in the fullness of war, nevertheless our economy is war-built, our thinking is war-filled and our future is as war-controlled as if our blood were being spilt and our cities destroyed.

Even apart from the strife that divides nations, there are gloomy portents because of other dissentions. Political differences are sometimes more than acrimonious; and though we are supposedly a country without class distinctions, there are evidences enough of hatreds that array men against men, brother against brother, even in every day life. Instead of viewing their modes of life as various vocations preparatory to Heaven, it is common for men to say that they are engaged in this or that "game" of business; we know too well that often the "game" is not usually one of fun, nor are the rules always those of Christian justice or Christian charity. In addition the warfare that destroys nations and the warfare that disrupts society present no gloomier portents than the battles that destroy homes and the incessant warfare that destroys souls.

This is but a brief and superficial picture. Yet it is a picture of our lives as we see them, full of struggle, imperiously demanding that we be consumed by continued and exhausting strife with consequent defeat of better and finer aspirations.

However, in spite of the picture and in spite of the facts, there is an inexorable law of nature compelling all men to desire peace, to seek peace, to look for peace most anxiously. The heart of man instinctively hates war and its involvements. The heart of every man craves peace. If, sometimes, in urging peace, the ways of war are paved and followed, it is because a false or an apparent peace has been chosen, rather than the true peace which is of God.

Tonight while we think of war and of peace, two inescapable principles must be noticed. The first has already been affirmed: that all men seek peace, in their own hearts, in their relations with others, in their work, in their homes, in their companionships, in their countries, in the world. They do so because man's heart is made for peace just as truly as it is made for God.

The second principle is just as true as the first, and even more important if it once be fully realized. It is this: that no true peace may ever be had, or enjoyed, or kept, or promoted apart from the divine grace that makes men pleasing to God. In other words, there is no basis for peace except in what we Catholics call sanctifying grace. Since the soul of man can enjoy sanctifying grace only as a free gift of God, so it is also from God alone that peace is to be sought both in its beginning and in its continuance.

If, therefore, in the midst of gloomy portents men think of and ask for peace, there is no peace possible unless the asking be first from the Prince of Peace; there is no peace unless the granting be in favor of those who enjoy the basis of peace, God's grace by which men are pleasing to Him. It would be easy now to draw a quick conclusion and to say: Since peace comes only from God, since peace may be enjoyed only by those in God's grace, therefore peace is to be sought and peace will be enjoyed only through the God-given means of sharing His grace and finding His favor, namely, through the liturgy. But let us examine our ideas more thoroughly.

What is peace? And what is meant by Christian Peace? The great Saint Thomas once wrote that "peace is order plus tranquillity," and is to be found chiefly in the good will of man. Christian Peace, seemingly, will then be proper order and tranquillity as found in the good will of the man who is a man of Christ. Compare this with the angel's song at Bethlehem and the meaning may be newly evident: "Glory to God! And peace to men of good will." Such was the song that made Christ's coming known to men. In His life, Christ used a similar greeting of "Peace to you," and the act of the Redemption was introduced by a discourse on peace and completed by new wishes of peace to all the witnesses of the Resurrection. At the Supper, facing death for men that they might find a foretaste of Heaven even on this earth, Christ's words were: "Peace I leave with you; my peace I give to you." Risen from the dead, His greeting to Magdalen and the Apostles signified the fruit of spiritual conquest: "Peace be with you."

There is reason, therefore, for the title: "The Liturgy and Christian Peace," for the one both explains and causes the other; and Christian teaching affirms that true peace will be found only when the "Glory to God" has first been chanted and lived.

In relating the liturgy to Christian Peace, it should be noted that four simple theological truths mark the connection between proper worship of God and the enjoyment of peace among men. The first truth is that true peace is one of the fruits of charity, of love of God. When Christ promised His legacy of peace to his Apostles, He continued: "This is my commandment that you should love one another." Again: "If anyone love me, he will keep my word, and my Father will love him and we will come and make our abode with him."

The ultimate basis of peace is sincere spiritual love, both of God and of neighbor. Without that charity, there can be no peace. But it should be most emphatically marked that the source of such charity and its continued vitality both lie in the union of vine with branches, which union is kept and developed through the sacred worship of the liturgy.

Secondly, true peace consists in a double union, as Saint Thomas writes, a union of many who eagerly seek the same goal, and a unity of diverse desires in the heart of each who seeks the common effect. But how, we ask, though we know the answer already, can many diverse human characters be united in any one peaceful desire and in one tranquil search except by the unifying principle of desire which can only be the love of God? Impossible, of course. And how can a unifying principle bind men of various sorts unless it be the Person of Christ Himself in whom all men, though diverse, are one in thought and action? Finally, to conclude this rather abstract argument, how can men of diverse hopes, desires and wishes ever be one in thought and action except through the united and uniting worship of the liturgy, through the vivifying force of grace and a sharing of one divine life?

Thirdly, peace implies concord, and concord is unity of the heart. Concord is the opposite of discord within, of dividing and disturbing quarrel or contention in words without; it is the contrary of religious difference, personal quarrel and public strife. Concord is the opposite of all these things, and peace implies concord. Peace indicates subordination of the wayward wills of men, not to other wills and wishes equally wayward, but to God's will and to Christ's firm purpose. Concord implies unselfishness, and unselfishness can be truly had, not by subordination of self without an ideal, but only by subordination of self to an ideal which must be the living Christ. Such subordination of self is possible, and the power for it is communicated only through the Christian liturgy which unites the unstable human will and affections to the divine ideal, not only allowing, but compelling the one to live for the other, and never again for self alone.

Fourth, true peace is the flowering of true, unalloyed joy. Now true joy is experienced only in proportion to man's safety from outside disturbance, in proportion to his freedom from the uncontrolled ebb and flow of purely human desires. Any man is unhappy if he is uncertain either in mind or heart.

What safety is there to be found in this world apart from refuge in the Bosom of Christ? And how can man find comfort there except through the liturgy that brings him to the Person of Christ and shelters him in the Sacrifice of the Redeemer? Or how shall men rightly direct the imperious desires of their bodies or control the fluctuating human passions except in the permanent possession of one Master?

Only through Christ and in Christ can we find the strength and stability necessary as foundations of joy. Hence, only through the Christian liturgy can joy be real and unbounded, for all lesser sources of satisfaction prove inadequate by experience, and both unsatisfactory and false, by their very instability. There is no joy in the human heart without union with God; there is no peace without joy; therefore, there is no peace without union with God; but there is also no union with God except through the defined means of union, the Christian worship of the liturgy. Here we have another syllogism leading to the same conclusion — that there is a connection between Peace and the Christian liturgy.

These four truths form an inexorable argument. We are forced by our own thinking to the conclusion that between Christian Peace and Christian Worship there is an interrelationship not to be denied. Through the one, the other is had and sustained. For those who seek peace, the direction for seeking is specified and the manner of search is determined.

While we face these "portents that are grave," we as Catholics (supposing always the gift of grace) cannot lose the peace we already enjoy and we are assured of its eternal possession. This leaves us tranquil in the face of any portents. It gives an answer, too, to the recent critic who expressed extreme annoyance with us, especially with the Bishops of the United States who have commanded prayers for peace, and these in all the Masses that are celebrated. The critic said equivalently: "Instead of praying for peace, why don't the Bishops do something about it?" To which, in calmness, we may turn the answer: "In praying for peace, we are very much doing everything we can about it, for we are seeking it not at any human council-table shaken by passing passions, but we are asking it at the only source from which it can come."

To the unbeliever, praying for peace seems quite a futile gesture. But not so to us who understand both peace and the efficacy of the Church's prayer. Day after day, the official prayer of the Church leads us, now this way, now that, but always to the Prince of Peace. Before embracing Him in Communion, we pray for peace for ourselves so that we may turn to each other with Christ's wish on our lips and in our hearts, "Peace be to you," asking that the pledge of peace we are about to receive will be both a promise and a consummation.

Apart, however, from this daily act of charity, love, concord, union and of joy — the seasonal liturgy of the Church also begs us to be of stout heart and invites us to look upon a vision which to others may be filled with grave portent, but which to those who truly believe and those who worship well, is rather filled with peaceful and joyful promises.

We are in the autumn of the year and also in the autumn of the

ecclesiastical seasons. On the surface, all of the commanded prayers of the liturgy, from now until December, may seem to be more and more darkly tinted with pictures of the end of the world, of death, judgment and of the inexorable face of all mankind. Perhaps we preach that, but that is only a superficial view. For those who see through eyes of love illumined by grace, the pictures are neither dark nor portentous. We are disturbed over them no more than we are naturally disturbed over the world and local conditions now so pregnant with evil.

We know that this season began with the Redemption, promising peace to all men; and at the end of the year we shall see the season end, not in earthquake, storm or death, but in the new coming of Christ, the Prince of Peace forever. Such a coming, at death for those of us who will not await the world's dissolution, such a coming of Christ will be a coming in glory and an introduction to the eternal rest which is also eternal peace.

The season of the year we now celebrate in our daily and Sunday Masses is an immediate and graphic preparation for a heaven of peace. In the prayer of the Church, the second coming of Christ (so often presented to our meditation in these weeks of Fall) is not a thing of awesome terror to inspire fear, uncertainty or distress. Rather, as the liturgy describes it, this second coming is a joyous occasion, the consummation of the Incarnation and the fulfillment of the Redemption. Both of these events in the life of Christ were joyful and occasions of peace . . . to men of good will, to men of faith. So, for us now, these are also measures of consolation. While it may be true that we live among hatreds, strife and discord, while men may be at war and nations give battle, while the future may seem dark — nevertheless, there is no present so distressed and no future so gloomy that the Star of Bethlehem will not illumine it and interpret it. There are no present nor future international problems which cannot be plainly understood and pointedly dissolved in the light of Christ's second coming. There are no present nor future hatreds, personal or social, that will not be softened and erased in the light of Christ's second appearance.

The Church does not, therefore, foolishly say to the world: "Take courage." The spirit of the present ecclesiastical season (from September to December) is found in spiritual sentiments of eager desire, . . . that Christ will come quickly to unite men again, and more perfectly, in a new and a permanent brotherhood. The spirit of the present season is to be found in studied detachment from earth, viewing things and men and events from Tabor or from the mountain of the Altar, and not from the misleading appearance of battlefields, council chambers or strife-disturbed minds. The ecclesiastical season in which we now are, finds its spirit in a renewed eagerness for the doing of good. Thus, through our unity with God's Goodness, others

may be drawn first into the ways of Justice, then into the bonds of Charity, and finally into the enjoyment of peace which is the fruit of both.

All of these themes of the autumn season melt into one. This is a season of hope, not vain hope that is without base, but hope that is of God, hope that comes to us from Him as a reward of worship, and a spur to accomplishment in spite of present evil or portents of a distressing future. The keynote of the season is, "Lift up your hearts! We have lifted them up."

Such were the viewpoints of our fathers in the faith as they participated in the liturgical observance of the Fall season. They knew wars and discontent and strife and hatreds and evils of all sorts as we also know them. But for them the second coming of Christ, portrayed by the Church, was a spur to sanctity, an urge to martyrdom and a sufficient reason for despising the world with its conflicts. Their hearts were not set only on Heaven . . . and with Heaven, but on eternal peace.

Do we wish peace at present? Then let the season be a spur to sanctity for us, is the answer of the Church. If men kill, we shall offer our own lives together with the Christ who offered His. If men fight, we shall be the more united to them, as brothers in Christ. If love is mocked and justice frustrated, we shall live divine charity and manifest divine justice, though the axe or the sword or starvation be the instruments God will permit seemingly to strew further violence and hatred, the while they truly win for us eternal peace. If men will (as they have always done, do presently, and always will do), if men will grasp for the things of earth, cherish them and seek to find peace where there is none, we, the followers of Christ, shall the more seek for Him alone and measure the worth of all other things by the standard of the Mass offering in which we give all to Him from Whom all came.

Our eyes shall not dwell too much on present war or future evils, nor should our minds and hearts be too much concerned. In all, we shall see God's own Will and His directing Hand, using all somehow for greater good. This is no vain platitude. We shall not be distressed that men hate each other and that peace seems so far away. The season's liturgy views all these things and still it bids us hope. Now the hope projected by the Church is not a languid reaching out for some fanciful or nebulous future satisfaction. The Church in bidding us hope gives us intimate and direct instruction. Even when we pray for peace, we ask it only that we may be the better able to turn to God in finer worship. Hope cannot be supernatural and blessed unless he who has it has left aside or behind attachment for the things of earth and desire for passing pleasures. If hope springs eternal in the human breast, it is a hope inspired by God only if it be active, real and vital yearning touched by the acute desire of the immolated Christ. In the

seasonal liturgy, the Church bids us hope not for the councils of men to declare a human peace, not for the lions of war to cease roaring, not for the lion and the lamb to lie down together, but the Church bids us to hope for the coming of Christ and His touch on men and their affairs, that He will rule the councils of men with their willingness before He comes to rule them by His might. The Church bids us hope not in any impractical way, but by manifestation of the soundness of our hope through works and deeds of virtue so that (living in a day that is not Christ's), we may, like the prudent virgins, be ready for Christ's day when it comes.

The Sunday offices of this season are not an accidental series of prayers and scripture readings. They remind us bluntly:

(XIX Sunday) We have been blessed by charity and God's grace in Baptism; it is now our duty to await the King, robed in virtue, eager for the blessings when He chooses to grant them.

(XX Sunday) We are now in exile awaiting deliverance, but that exile is not without hope, for the deliverance which will bring peace will surely come to us by the power of God and over the mountains that now seem to separate us from the favored land.

(XXI Sunday) We have a spiritual equipment sufficient for the only combat that can do us harm, the warfare against evil. So sheltered and protected, so armed and fortified, victory is pledged and the tranquility of peace is assured.

(XXIII Sunday) Christ will come in His own good time and the discords, contentions and strife of men will be dissipated to make way for a realm of eternal peace to those who love Him now.

If we need further direction and consolation, the seasonal liturgy gives us other examples for our inspiration in times of grave portent. Through the month of September, we are confronted by the figures of the long-suffering Job, the obedient and humble Tobias, the courageous and unbroken Judith, the valiant Esther. All these say to us in different ways: "Lift up your hearts!" How better could the liturgy teach us to be undisturbed by the portents of evil or by the battles of men? By presentation of the ancient figures who met the challenge of their own times, the Church teaches us pointedly how to meet the challenges of our own times: turn to God with perseverance and courage; be patient; if you who worship Him as He wishes will be perfect examples of submission to His Will, in turn He will dissipate the gloom and bring strife to end with appropriate reward in His own time.

After these examples, as the Fall season progresses, the October lessons of the Breviary bid us emulate the heroic Macchabees who loved God and country passionately, who died for both, inspired even in the midst of warfare by charity for the living and by affection for the dead who could no longer bespeak for themselves the peace they so much desired.

Passing on again into November, there is a further progression in the autumnal season, and the daily lessons retell the old-time prophecies of the end of the world, not as gloomy forebodings, but as promises of rest and peace and surcease from the trials and the mistakes of earth. Through the visions of these prophets we see again and we live over again in our own time the days that are necessary (even full of evil) as a prelude to the passage from an earthly realm of strife to an eternal kingdom of joy and peace.

These spiritual indications found in the lessons of the autumn season are duplicated in the Common of the Saints. I think this is more important than anything else I have said or shall say. For the lives and deaths of these holy ones are not presented to us simply as examples or as models. What is emphasized may easily be missed without an understanding of the Church's prayer and her intention. Briefly, the import is this: these holy men and women, these saints whom we now commemorate, have already experienced and tasted the joy and peace that come from meeting Christ in Person in His second manifestation. In honoring them through the Mass-offering, you enjoy with them, in anticipation, the peace and joy which they now taste in all its richness.

Were we to say no more, we could well conclude the lesson of the Church here, for it is through the liturgical worship of the season that we enjoy (already on this earth, and in spite of evils and evil portents) the peace won by Christ which He has already communicated to some who are united to Him as in the vine, and from whom the communication is, in part, granted to us by way of foretaste. The Liturgy and Christian Peace! In this present day, there is no other joy nor peace except in anticipation through the liturgy of God's Church.

The major feast days of the autumnal season indicate similar lessons of inspiration and spiritual expectancy. Go back to August. Mary's blessed Assumption introduced the season remotely with the recollection that the fruit of virtue and the source of peace is unity with the Divine Son. The feast of the Exaltation of the Holy Cross tells a story of victory that gave birth to peace, the while it was won through bloodshed, violence and death. Saint Michael's day marks the next great occasion commemorating the champion of heavenly warfare against evil and the satanic powers. The double festival of All Saints and All Souls marks the consummation of all earthly strife and indicates the blessings of eternal peace, given or to come. Likewise, the double observance of the Dedication of the Roman Basilicas brings the worshipper, through the liturgy, to understand the Church as the haven of peace and the gateway to the Heavenly Jerusalem. Crowning all these feasts is the more recent one of Christ the King, summing all the others and expressing our hope that He will quickly rule even those who reject Him, and that in His rule all

who serve Him may have present peace as pledge of later unalloyed joy.

These are, indeed, only indications. But deeper seeking to know and to understand the seasonal liturgy will confirm the efforts of those who love God, to live more intimately in that charity of living which alone can bring peace and comfort to souls disturbed. There may be gloomy portents indeed, but their gloom and their intent are seen anew if they are viewed in Christ and through Christ, immolated in the Mass, glorious in His second coming.

By an accident of our times, thrice now in the month of October, our Holy Father has begged the prayers of men that God may give peace to a distraught world. Up to now, if we consider events and indications, it would seem that Christ's answer has been: "Not as the world giveth, do I give you peace." But our hope is unflagging. Grouped about God's altar, we shall not be disturbed; for we well realize that true and lasting peace must be of God's own granting. Through the liturgy of the Church, we still draw down grace, the basis of peace; through the liturgy we may still fortify the will of men to deserve peace; through the liturgy we may still manifest unity and practise concord, justice, and charity. Through the liturgy, we may still approach the God of Peace, Who shall, in His own good time, share both His love and His peace with those who seek it confidently and with perseverance.

FATHER BUSCH: We are most grateful for these glowing words that bring fittingly to a close the topics discussed in this liturgical meeting.

We have still to hear the report of the Resolutions Committee. In the case of an assembly such as ours, the Resolutions Committee may not have as much work to do as in other meetings, so I will ask a member of the Committee to read to us the Resolutions and, if they meet with your approval, we shall call for your assent. Father Dennehy of St. Thomas Seminary, Hartford, Connecticut, will read them to you.

FATHER DENNEHY: First: Cablegram to His Holiness, Pope Pius XII:

> "Prelates, priests and people of the United States, assembled today in St. Paul for the Second National Liturgical Week offer filial homage to Your Holiness, and beg the Apostolic blessing for themselves and the Catholics of this country in their deliberations and resolutions on the theme: The Living Parish One in Worship, Charity and Action."

In response to our resolution of loyalty to the Holy Father formulated and dispatched in our name through the courtesy of our gracious Patron, Archbishop Murray, at the beginning of this gathering, the following reply has just been received:

"Praying God grant them guidance and light in deliberations and assist them in giving active universal expression to magnificent theme Holy Father cordially imparts prelates, priests, laity assembled Second National Liturgical Week special Apostolic blessing.

(Signed) CARDINAL MAGLIONE"

The next resolution:

(No. 2) We desire to express our deep and sincere appreciation of the help extended by the distinguished Ordinary of the Archdiocese of St. Paul, Archbishop Murray, whose gracious patronage of this gathering has contributed so greatly to its success; and we wish to thank him especially for the encouragement and support he has given our deliberations by his faithful attendance at every meeting, and especially by the fine exhortations he has delivered for our benefit during this gathering.

(No. 3) We also wish to extend to the Right Reverend Abbots of the Order of St. Benedict, our sincere thanks for the labors they have extended in sponsoring this Liturgical Week through their organization known as the Benedictine Liturgical Conference; and we sincerely trust that they shall find it possible to continue this valued and beneficial activity for many years to come.

(No. 4) We desire likewise to express deep appreciation to the Clergy of the Archdiocese of St. Paul, who have, through their generous contributions, made it possible to meet the expense necessary for holding this gathering.

(No. 5) A heartfelt vote of thanks is hereby extended to the Local Committee which, under the zealous direction of its Chairman, Father Busch, has so successfully completed the various arrangements that have enabled our gathering to achieve its aims. In particular, we hereby express our appreciation to the following who have so willingly responded to the requests for assistance on the part of the Local Committee:

Father Cullinan, Rector of the Cathedral of St. Paul, and his able assistants.

The Executive Secretary and his very efficient and untiring staff.

The students of St. Joseph's Academy and of the Cathedral High School, St. John's Abbey Choir, and the St. Paul Seminary Choir, who, under the able direction of Fathers Missia and Dominic Keller, have so successfully led us in our efforts to participate actively and worthily in the daily worship we have rendered to God during these days.

Father Bandas and Father Sweeney and their efficient co-workers of the Catholic Youth Center, aided by volunteer workers from St. Thomas College and Cretin High School, who have so willingly provided all necessary facilities for our meetings in this commodious building; and to the members of the Minnesota Council of Catholic Women, the Guild of Catholic Women of St. Paul, and the Knights of Columbus of St. Paul, who have taken charge with such willingness of our registration desks, book exhibit, and ushering.

And in conclusion, we wish to record our hearty agreement with the purposes of the Liturgical Week as expressed by our Local Chairman, Father Busch, at our opening session, and which in turn are the exact repetition of the principles and policies laid down at the conclusion of the first national

Liturgical Week held last year in Chicago, and which have been printed in the official Proceedings of that gathering.

(Signed) Rt. Rev. Msgr. Joseph P. Morrison,
730 N. Wabash Avenue,
Chicago, Illinois
Rev. Thomas F. Dennehy,
St. Thomas Seminary,
Bloomfield, Conn.
Rev. Richard T. Doherty,
St. Paul Seminary,
St. Paul, Minn.
Rev. Edgar Boyle,
369 23rd Avenue,
San Francisco, California

Father Busch: You have heard the reading of these Resolutions, and if they meet with your approval, will you signify by saying "Aye."

(*The preceding resolutions were approved and adopted by a rising vote.*)

Father Busch: I should like to say a personal word of thanks to my fellow members on the Local Committee for their splendid cooperation; and indeed to all of you, 1,345 to be exact; and above all to His Excellency our gracious Archbishop, who has sustained us from first to last. And I want to repeat in a special way our thanks to the clergy of the Archdiocese of St. Paul for their generous support. (If Father Boyle cares to consult with me later, I may be able to help him with some suggestions as to how to surmount his particular difficulty.)

Then I must express my sincere appreciation for the activities of the Benedictine Liturgical Conference, sponsoring body for the National Liturgical Week in St. Paul and Chicago, an activity which we devoutly hope they will continue for many years to come. To me, however, the Benedictine Liturgical Conference in the concrete is Father Ducey. I want to thank him in your name, and very specially in my own. I have been very closely associated with him in the work, so I know the large amount of labor entailed, especially its secretarial angles; but as these were handled so efficiently by his secretary, Miss Mary Flynn, of Newark, New Jersey, we express our thanks to her too.

Perhaps at this point, you would like to hear from Father Ducey himself.

Dom Michael Ducey, O.S.B. (*St. Anselm's Priory, Washington, D. C.*): I do not feel that there is much for me to say regarding Father Busch's complimentary reference to the amount of work we had to do, except to say that he certainly did his share; and after all, even if we do have to work pretty hard during these days of the Week, it only happens once a year!

But I do sincerely want to add my thanks to those already expressed. And with regard to the deeply gratifying success of our gathering, surely we should thank God Himself above all, without Whose constant help and grace and blessing we could not have accomplished anything here. And a special tribute should be paid to our numerous speakers and discussion leaders, all of whom have come without any form of material compensation, many at great personal sacrifice.

Regarding the meeting next year, we are unable at present to inform you of the location to be chosen, but we promise to keep in touch with all of you whose names and addresses we have, and at the proper moment transmit the long-awaited tidings, in our little *Bulletin* which we print as often as we can. And let me remind you again that we still have a number of copies of last year's Proceedings on hand, which all of you should possess if you want to keep the continuity of what has transpired during these blessed days with what has gone before. In this connection, please recall that you have not been asked to contribute financially to this movement, in any other way. No gadgets have been devised to trap your cash in the way of fees or tickets of admission to these fine sessions, which I believe makes our gathering quite unique in affairs of the kind. We have, thank God, been able to finance everything without that, but we do depend on your help in distributing the printed record of our Proceedings and if you fail us, we are liable to get into difficulties.

I want to thank Father Busch for his untiring help and wise counsel and unfailing patience, during the period in which we have worked together preparing for this gathering. He has been in this liturgical business many more years than I, and is a true pioneer. So I am particularly glad to have been associated with him so intimately, in what may be regarded as a consummation of the hopes and plans, towards which he has been working so zealously for long years.

FATHER BUSCH: Before this our last session ends, I am going to express the hope that his Excellency the Archbishop will speak to us again, in conclusion.

ARCHBISHOP MURRAY: I shall delay but a moment to express my appreciation to all of you who have come to the city of St. Paul as our guests. St. Paul has come to be known as a friendly city, and is proud of that reputation; and we are glad you have given us an opportunity to live up to it again. And we hope you all will be able to come here soon again, if not as participants in another Liturgical Week, then in some other capacity, as many of you did a few months ago on the occasion of our National Eucharistic Congress.

So I am grateful to you all; and especially to the Committee which organized everything so perfectly that there was nothing left for me to do. All through this Conference I have had the chance to be a student again, and for a longer period than I have enjoyed for over forty years. But especially am I grateful to the Most Reverend William Brady, Bishop of Sioux Falls, who gave us that final inspiring talk — a stirring exhortation for all of us, to keep our hearts cheerful in these dark days, in the knowledge that we can find true peace for ourselves as individuals, for our country, for the world at large, only in Jesus Christ, the Prince of Peace. I am sure that final note will keep echoing in your hearts throughout the coming year, until we meet again, in the city of St. Francis.

Finally let me exhort you all to make that pilgrimage to Collegeville tomorrow if you can; for St. John's Abbey is not only a great power behind the Liturgical Movement in this country, but also is a great center of Catholic culture for this State of Minnesota. It has been such ever since its foundation in 1863, when the Benedictines came overland by oxcart with the

pioneers from Pennsylvania and other sections of the East, to make this land Catholic in spirit, and keep it Catholic by their solid achievements. Stearnes County is the most Catholic county in the United States, and St. John's is its center. Therefore, it will be worth your while to make that pilgrimage, not only to see the fine establishment there, but also to taste an atmosphere that is uniquely and thoroughly Catholic.

May God bless you all, and may He keep you all close to His Sacred Heart, until we meet again.

(The Liturgical Week *1941 ended with the recitation of Compline.*)

The Liturgical Week, 1941

Registration Statistics

STATE	CLERGY	RELIGIOUS	LAITY	BROTHERS	TOTAL
Alabama	1	..	..	..	1
Arkansas	1	..	..	..	1
California	1	..	..	..	1
Colorado	2	..	..	..	2
Connecticut	2	1	..	..	3
Florida	1	..	..	..	1
Illinois	22	17	22	..	61
Indiana	5	3	4	..	12
Iowa	15	9	3	..	27
Kansas	7	4	1	..	12
Louisiana	4	..	..	..	4
Maryland	..	..	1	..	1
Massachusetts	1	..	2	..	3
Michigan	4	8	2	..	14
Minnesota	138	203	569	8	918
Missouri	15	4	9	..	28
Montana	1	..	2	..	3
Nebraska	..	..	4	..	4
New Jersey	4	..	4	..	8
New York	13	2	12	..	27
North Dakota	9	2	9	..	20
Ohio	5	17	6	..	28
Oklahoma	2	..	..	..	2
Oregon	1	..	2	..	3
Pennsylvania	11	3	4	..	18
South Dakota	4	6	6	..	16
Washington	2	..	..	..	2
Wisconsin	30	38	45	..	113
District of Columbia	4	..	3	..	7
Canada	3	..	1	..	4
West Indies	1	..	..	..	1
TOTALS	309	317	711	8	1,345

Total States represented (including District of Columbia).. 29
Foreign nations represented 2

What to Read?

ON PAGE 245 in our volume of *Proceedings* published last year, we supplied a complete list of reading matter for liturgical study, from pamphlets and periodicals to devotional and scientific books. This year our aim is merely to supplement that list, since we believe it to contain ample material for popular liturgical study along the lines indicated during the St. Paul Liturgical Week as well as that in Chicago, with the possible exception of a few books that have been published during the past year (or are about to be published), a volume or two relating to topics treated in St. Paul but not in Chicago, and a few others which were omitted in last year's bibliography for reasons of space.

Thus, two extremely worthwhile books published during 1941 of a general liturgical nature are *Liturgical Worship* by the Rev. Joseph Jungmann, S.J. (Pustet*, Eisenzimmer transl.), an excellent presentation of the principles underlying the celebration of Holy Mass as well as the Divine Office; and *Our Sacrifice*, by the Rev. Aloysius Biskupek, S.V.D. (Bruce), an exhaustive commentary on the ascetical and mystical meanings of the Ordinary of the Mass. Father Joseph Dunney has published a shorter and more elementary study in his *The Mass* (Macmillan); while the field of Eucharistic rubrics is thoroughly and authoritatively covered in the fine three-volume edition of Father O'Connell's *The Celebration of Mass* (Bruce). And incidentally, for users of the Missal (the output of which by our Catholic publishers is happily unabated), a handy guide for the calendar year is available in *The Mass Year* (St. Meinrad Abbey Press, St. Meinrad, Ind.), and in the *English Ordinal 1942* (Liturgical Press, Collegeville, Minn.). The latter is also designed as an aid in praying the Divine Office, a new and shortened text of which is *The Short Breviary*, adapted for beginners by the same publishers.

Another enlightening apology for the liturgical revival has come from Father Ellard's prolific pen, entitled *The Mystical Body and the American Bishops* (The Queen's Work, St. Louis, Mo., 1939); while Longmans, Green announce for the spring of this year, his long awaited study: *The Dialogue Mass*. Dr. Theodore Maynard's recent *The Story of American Catholicism* is not only good history, but a fine presentation (at the end) of the aims and possibilities of the liturgical revival in America (Macmillan); and if you are inclined to go further afield and explore the Oriental liturgies, the revised edition of Donald Attwater's *The Catholic Eastern Churches* published by Bruce (1937) will be an invaluable aid.

Books of recent vintage exposing the meaning and beauties of the Liturgical Year are numerous and valuable. Abbot Cabrol's posthumous *The Year's Liturgy* (Burns Oates, 2 vols.) is the last but hardly the least contribution to liturgical knowledge by that eminent Benedictine scholar; and the splendid new edition of Jacobus de Voragine's *The Golden Legend* (Longmans, 2 vols.) will be hailed with equal delight, we believe, by critical his-

* Date of publication is 1940–1941 unless otherwise indicated.

torian, ordinary users of Missal and Breviary, and all lovers of fine books. *The Liturgical Year* by the Rev. P. Henry, S.M. (Bruce) is a shorter and more conventional commentary; while special aspects of the changing seasons are admirably presented in *Liturgical Readings* (St. Meinrad Abbey Press), which makes available in readable English the treasures of patristic commentary on the various feasts and cycles, and by Father William McGarry's two meditation books *He Cometh* (for Advent) and *Unto the End* (on Our Lord's Eucharistic discourse at the Last Supper), both published by the America Press. A general devotional book, excellent as retreat material, is Bishop Leen's *By Jacob's Well* (Kenedy, Edw. Leen transl.); also Father Thorold's *Conversation with God* (Sheed and Ward). And *all* of Father Raoul Plus' recent works (Pustet) are to be recommended in the same connection.

Further enlightenment on the special topics presented at St. Paul will be found in *Liturgy and Personality* by Dietrich von Hildebrand (soon to be published by Longmans), *Marriage*, by the same author, *Happiness in Marriage*, by McGovern-Laverty (Herder), and *Dust Remember Thou Art Splendor*, a devotional treatise on Baptism by Father Plus, S.J. A vast amount of informative matter touching the social problem and Catholic Action is contained in the less recent, but still relevant manual, *Catholic Action*, by Burton Confrey (Benziger, 1935). The meaning and beauty of Catholic symbolism are attractively presented for popular understanding in *Christian Symbols and How to Use Them* by Sister M. Justina, O.S.B. (Bruce, 1938), and in *The Life of Jesus* by Rudolf Koch (Devin Adair, 1937), which gives the Scriptural text accompanied by appropriate symbols. The new *Abbey Prints*, a series of symbolic holy-cards for a multitude of occasions, should prove especially popular (Liturgical Press). Nor should we overlook Maurice Zundel's poetic yet theological treatment of the Mother of God in his *Our Lady of Wisdom* (Sheed and Ward); and our thanks are due the same publishers for their low priced reprint of Father Benson's permanently valuable *Christ in the Church*, which provides ever fresh and deep insight into the meaning of the doctrine of the Mystical Body and the Liturgical Year. Canon Boylan's two-volume *The Psalms* (Herder, 1926) likewise remains indispensable for an intelligent use of the Breviary; and Father Martindale's more popular *Toward Loving the Psalms* (Sheed and Ward) belongs in the same category. For studying the chant we recommend, besides reading books like Marie Pierek's *The Spirit of Gregorian Chant* (McLaughlin & Reilly, Boston, 1939), and Dom Johner's unsurpassed *The Chants of the Vatican Gradual* (The Liturgical Press), the use of actual recordings such as those by the Monks of Solesmes published by Victor. Popular appreciation of Gregorian, and often its actual rendition by large groups, is being achieved with increasing success through this modern pedagogical device, there being now available a surprisingly wide repertory of records, the majority of them manufactured either by Victor or Columbia (see their catalogues). The most complete recent list of extant Gregorian recordings is probably the one contained in the *Encyclopedia of Recorded Music* (The Gramophone Shop, New York, 1936; *cfr.* pp. 198 ff.).

The Editor

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